SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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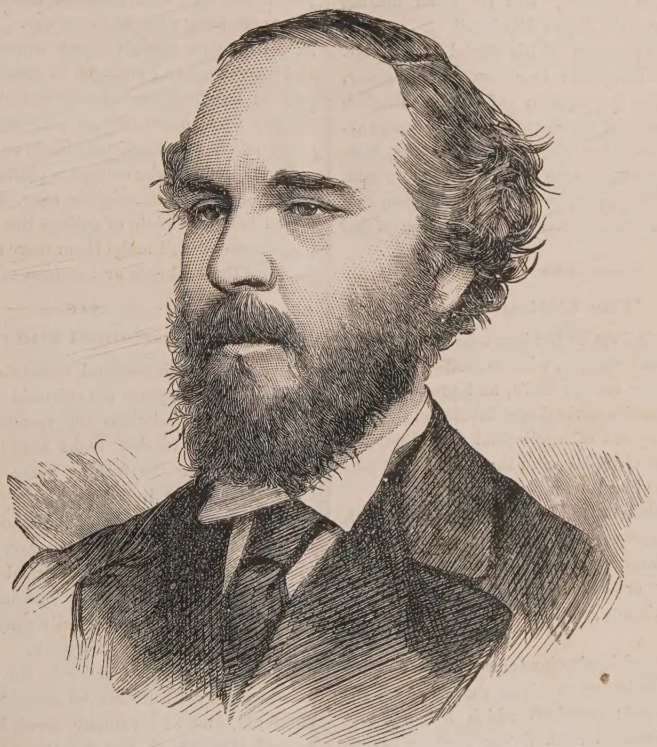


Our English Teacher.

EVER since the opening of the International Series of Lessons, the pages of the SUNDAY-SCHOOL JOURNAL have been enriched by the suggestive and brilliantly illustrated notes on the lessons by the "English Teacher." We introduce him to our readers this month.

Mr. EUGENE STOCK is a member of the Evangelical branch of the Church of England—and is practically in spirit and doctrine a good American Methodist Episcopalian. To this he might not assent, but we make the claim on our own ground.

Mr. STOCK was the editor of the *Church Sunday-School Magazine* from 1867 to 1875. He is the author of "Lessons on the Life of Our Lord," of which, in nine years, no less than 85,000 volumes

were sold. In 1872 he published a companion volume of "Lessons on the Acts of the Apostles," 30,000 of which have been circulated. In conjunction with his gifted sister, Miss Sarah Geraldina Stock, he has since published 'Lessons on Israel in Egypt and the Wilderness," and "Steps to Truth: a First Course of Teaching for Sunday-Schools." Of Mr. STOCK'S lessons, Canon Garbett has said: "They are fine, discriminating, enlightened up to the latest phases of criticism, exhaustive in their details of teaching, and in many cases rise to beauty of no ordinary kind."

In 1873 Mr. STOCK became associated with the Church Missionary Society and started *The Gleaner*. Subsequently he was appointed General Editorial Secretary, which office he still retains. Besides his contributions to the periodicals of the Society, Mr. STOCK has written two valuable works, which have had a large circulation, the one giving the "Story of the Fuh-Kien Mission," and the other dealing with "Japan and the Japan Mission."

Owing to the pressure of his official duties, Mr. STOCK has been compelled to commit to his sister, temporarily, the preparation of "The English Teacher's Notes" for the SUNDAY-SCHOOL JOURNAL. Equally gifted with her distinguished brother, Miss Stock is doing a noble work for our columns; and, residing with Mr. STOCK, is able to secure from him suggestions and assistance in the completion of her notes.

The College.

OUR congratulations to the boy who is permitted through parental foresight, wisdom, self-sacrifice, or ambition, to enter college halls, and prosecute the curriculum of studies devised and developed through the ages for purposes of intellectual discipline, the strengthening of character, and the widening of outlook on the world and life!

Our congratulations to the girl who is permitted, through a just appreciation by parents of her powers, responsibilities, and sphere in life, to prosecute in a seminary or college an equally severe, invigorating, enriching, and broadening course of study!

There are in such institutions constant incitements to diligence; wholesome rivalries that keep all the forces at their best; attritions which brighten and sharpen; inspirations from living teachers which from day to day control susceptible and developing pupils; broad outlooks on the past and the present; contacts with great men—men of genius and reputation; college friendships created by laws of personal, esthetic, and moral selection; fellowships in divers experiences—humorous and serious, depressing and exciting, educational and social—and then the memories of college life and companionship which linger through all the years, like the perfume of flowers, giving peace and gladness and inspiration to their possessors.

Watching the daily processes of student life; the diligent study; the hearty enjoyment of wholesome physical exercises; the newly formed associations with "men" of the class or of other classes; looking up in the dark night at the rows of radiant windows in the college halls, where the "men" are at work over their tasks; thinking of the great names once students in these halls, now men of power in the world, or men who, having left the world, have left behind them great reputations which make the student of to-day covet their power, and resolve to gain some measure of it; treading the halls, museums, libraries, *campus*, one is compelled again to breathe heartiest congratulations on the youth permitted to put into his life the charm and power of a college experience!

It is difficult to overestimate the value of such opportunities on a well-balanced and sensible youth. There are fools who go to college. There are boys in college who neglect every worthy opportunity, and waste time and strength in indolence and dissipation; but fools abroad will be fools at home, and the boy who abuses college privileges would abuse every privilege secured for him in any sphere of life.

Parents who make college a reform school for insubordinate and incorrigible sons, will not be surprised if the freedom of college life which develops true manhood will make them more early and easily manifest the weakness or baseness of human nature.

The Sunday-School and the College.

THE true Sunday-school teacher's interest in his pupils extends beyond the spiritual life. It touches their every-day relations and responsibilities. The Sunday-school teacher looks ahead for them and with them into the coming years, and offers wise suggestions about industry, honesty, economy, the wise choice of a trade or profession, a thorough preparation for the same, the carrying of religious motives into all work, the continual reference to the divine will even in worldly business, and the importance of asking God in daily prayer for guidance in the selection of one's lifework.

The appeal of the teacher to the pupil in behalf of education will always be heeded, will often be pondered, and will, in many cases, lead to some advanced step which, but for the teacher, the pupil would never have taken.

Many of our Sunday-school scholars are poor, driven to the necessity of manual labor, discouraged from undertaking a college course by the thought of the time and expense it would require. Indeed, to the majority of boys, the treasure seems as far beyond their grasp as does proprietorship in the elegant mansions by which they walk day after day on the way to school or shop. They think that educa-

tional facilities of the highest order are reserved for the sons of the wealthy, and for boys of remarkable ability, who by the achievements of precocious genius earn the money to carry them through the college curriculum.

To these pupils we call the attention of the Sunday-school teacher. The poor boy in your class may become a college graduate. The poorest boy in your class may attain this honor and source of power. There is every thing in faith and purpose. Let the dull-eyed and half-discouraged boy who sits before you once believe that the prize is within his grasp, and that by economy, industry, patience, and persistency, he may have it, and the dull eyes would brighten, irresolution and discouragement disappear, and the new awakening of right ambition would render your pupil all the more susceptible to the religious impressions which it is your special province to make upon him.

Labor to keep the boys or girls of your class in the public school. Talk to them about it. Find out their difficulties. Find out their standing in school, and the reason for partial or entire discouragement. Inspire them to diligence. Plead with them. Tell them what other men and women have done. Tell them about the stupid boys and girls who have become brilliant men and women. Tell them about the summits that are to be climbed by the humblest in the land; and talk so often and earnestly on these subjects that they will associate you and the Sunday-school with the idea of advanced education, and feel that they, to some extent, owe it to you to do their best in the matter of intellectual improvement.

Remember how economically a boy may go through the preparatory school and the college; how easily he can earn money to do this work. Send for the catalogue of your nearest denominational college or university; put this catalogue into the hand of the boy whom you are trying to impress; and by visitation at his home, conversation with his parents, appeals to his own ambition, you may be able to send from one to five boys and girls to college every year.

The Sunday-school has a great work to do in the department of collegiate education. Inspirations and practical directions may come to indifferent and disheartened pupils from loving Sunday-school teachers.

Let us begin the new year with some efforts in this line.

To Which College?

When a pupil comes finally to choose a college, the Sunday-school teacher will have less influence in the selection than some other persons; and their decision may often be dependent upon circumstances rather than preference or conviction.

The student goes to college for purposes of symmetrical education—intellectual, physical, religious. He should therefore select a college which will be most likely to secure to him this threefold culture. He should shun a non-religious institution as he would a region full of deadly malaria; and should choose a school under evangelical direction.

Through loyalty to his own branch of the Church, for the furtherance of its general interests, and as an example to others, he should patronize an institution of his own denomination.

Where *uncontrollable circumstances* prevent this, it becomes the duty of parents and guardians to bring a special pressure in favor of the denomination to which the student belongs. He should be required to attend his own Church in the neighborhood of such college. His attention should be especially directed during his college life to its doctrines, usages, necessities, and its distinctive mission; that he may be at the end of his college career all the more intelligently loyal to the Church of his childhood.

It is safe to assume that such carefulness on the part of parents and protectors will hold a youth to virtue and the Church during these perilous years; and yet nothing but the most pressing necessity should divert Church people from the support of their own denominational institutions.

The Whole Work.

The Sunday-school is one of many. It is not every thing in itself. It is not home, although it is better than no home. It is a homelike place for little people. It is a substitute for home to the homeless. It should be an inspirer and helper of home in all cases. And so with all the work that the Sunday-school undertakes to do: it should be a supplement and not a substitute; and where it is temporarily a substitute it should aim constantly to re-establish agencies whose lack makes its substitutionary ministries a necessity.

The Sunday-school is not the whole Church. It is a part of the Church, and should keep its eye on

all the other Church departments. The Church with which a Sunday-school is connected, and of which it is a part, should be stronger on every side because of the work of superintendent and teachers. The denomination which a Sunday-school represents in its large and wide-reaching institutions should be benefited by every local Sunday-school. These should be represented in the school, talked about, and commended, and opportunities should be given to teachers and pupils to make financial contributions for their advancement.

In the Sunday-schools of our Church the coming year let us give more attention than heretofore to so-called benevolent departments of the Church, Missionary, Sunday-school Union, Tract Society, Church Extension, Bible Society, Freedmen's Aid, Superannuated Preachers, Woman's Foreign Missionary Society, Woman's Home Missionary Society, etc. There should be short and comprehensive catechisms or outlines of opinion, setting forth the aims, methods, and successes of our several denominational enterprises. In all of these the school should be drilled.

We recommend the appointment of a banner committee, who shall make of muslin or paper neat ornamental banners, to be suspended in the Sunday-school room, that the attention of every pupil and teacher may be called every Sabbath to the various departments of our Church activity. Hang up the banners on the wall, brethren.

Our New Agent.

Rev. A. H. Gillet has been appointed General Agent of the Sunday-School Union of the Methodist Episcopal Church for the North-west. He will visit widely through the several conference fields, will hold conventions and institutes, and take up collections in behalf of the Sunday-School Union.

Mr. Gillet is a fine scholar, a graduate of one of the Michigan Universities, a member of the Michigan Annual Conference, the Superintendent of Instruction at the Island Park Assembly, in Indiana, a fine speaker, a judicious man, and will be a great acquisition to our working force.

Berean Supplement.

Every Methodist Episcopal pastor, and every Methodist Episcopal superintendent, should without delay examine the Berean Supplement for 1882. It contains Memory Lessons; Opening and Closing Services; Four Quarterly Services of Doctrine; a Selection of choice Church Hymns and Sunday-schools Songs; these, with its low price, render it the brightest and most serviceable thing in the market. It is not merely the old Berean Supplement, but has been greatly enlarged and improved. Send for a specimen. Use it in your school this year.

A Brilliant Success.

The Providence Lithograph Company, Providence, R. I., publish graphic illustrations of the International Sunday-School Lessons. For accuracy, artistic merit, conformity to archæologic fact, convenience, and effectiveness, we know nothing to equal them. Our Sunday-school superintendents will do well to send for a circular. It does not take the place of our own Leaf Cluster.

Imagination in Children.

In children the imagination is developed earlier and more fully than the reasoning faculty; and they are ready to receive as authority much that as yet cannot be fully explained to them. Hence the miracles of the Bible are better suited to children's tastes and capacities than the parables. They do not stagger at the supernatural, but they are unable to comprehend the symbolic. Yet symbolism is often made prominent in the religious teaching of children when direct teaching would be far better. They are told that they are lambs of the Good Shepherd, when it would be both truer and simpler to tell them that Jesus is their Saviour. The latter they would understand; the former they cannot. They are told that they must bear the cross if they would wear the crown. This confuses them, when it is told to them in plain words; and when it is pictured out with colored crayons on the blackboard the muddle in their minds is only the greater. Yet if they were simply told, that by doing and enduring just what Jesus has for them to do or to bear day by day they would please Jesus now, and by and by he would come and take them to his glorious home in heaven, they would understand that without any difficulty; nor would they be puzzled just here at the glowing descriptions of heaven in the Book of Revelation. Æsop's Fables are simple enough to children; but the "morals" of these fables are beyond their comprehension—as growing out of the fables; although those "morals" could be understood when stated by themselves. Nathaniel Hawthorne refers to this truth, in the Preface to his "Wonder Book," where he says that he has not "thought it necessary to write downward, in order to meet the comprehension of children;" for "children possess an unestimated sensibility to whatever is deep or high, in imagination or feeling, so long as it is simple likewise. It is only the artificial and the complex that bewilder them."—*Sunday-School Times.*

We cannot be too thankful even for small mercies, but we may be troubled about small miseries. 1 Thess. 5. 18; Luke 10. 41.

Methodism in the Lessons of the First Quarter.

BY D. A. WHEDON, D.D.

We will first group together the teachings of the several lessons respecting the Person of Christ. In Lesson I. he is "Son of God" and "my beloved Son." In II. demons confess him to be "the Holy One of God," and in XI. address him as "Son of the Most High God." So he is the eternal Word who "was with God, and was God." John 1. 1. His wonderful works are narrated. In Lesson III. he heals many sick, expels demons, and cleanses a leper. In IV. he cures a paralytic with a word. In X. the winds and sea obey him; in XI. demons are cast out; and in XII. he brings a dead girl to life. Nay, more; in IV. he pronounces forgiveness of sin, which "God only" can do, and he demonstrates his authority in the case by healing the palsied. He insists that the "Son of man" has this power of forgiveness; and in V. that he is "Lord of the Sabbath," who ordained it and is supreme over it. All this speaks on one side of his nature, showing him to be God. On the other side, Lesson III. shows him in a lonely place before day at prayer. His human soul had need of communion with God and the succor of the Holy Spirit, just as have ours, for he was man like us in all things except sin. The lessons thus show two natures in him, "Whereof," as Article II. expresses it, "is one Christ, very God and very man."

Methodism regards "the gospel" (Lessons I. and II.) as *good news* to guilty and helpless souls. It is not a system of law. It is not a code of morals. It is not a condemner of men. It finds them already sinners, condemned and lost, and it brings to all such the glad tidings of help. It proffers them a salvation, freely, by grace through faith. "Repentance" Jesus preached as precedent to faith, but to "believe the gospel" is the one condition. Methodism does not teach salvation from sin by repentance, by baptism, by prayers, by penances, sufferings, or any other form of "works of the law," but by believing.

In Lesson V. the Sabbath is recognized as an existing institution, "made for man," and therefore of universal obligation. Christ is its "Lord," as he is of all things, and therefore has authority to prescribe its laws. Methodism teaches the sanctity of the Sabbath, holding, with the fourth commandment, that it is to be kept "holy." That commandment has never been repealed or relaxed any more than have the other nine. Christ strips off certain additions which the Jews had laid upon it, and restores it to its true place as ordained for man's highest good. Methodism regards the Sabbath, that is, every successive seventh day, as set apart by God and to be set apart by man as a sacred day and used for sacred purposes. This is the main point in the command. The second part enjoins abstinence from our ordinary avocations, in order that we may better devote the day to sacred employments. It is not then a day for mere physical rest, to be spent in indolence and sleep. It is not a day for the pursuit of our own pleasure in riding, sailing, visiting, excursions, games, and worldly amusements. It is not "made for man" to do with as he pleases, but as its Lord requires. It is a day for worship, for the sanctuary, for prayer and praise, for preaching and teaching the word of God, and for helping men toward heaven. This may impose labor and weariness, but it is in service to God. Certain acts of mercy must be performed, like feeding the hungry, taking care of the sick; and so there are certain "works of necessity," but the necessity must be one imposed by the providence of God and not by our own wills.

In Lesson VII. is taught the doctrine of the eternal punishment of sin. Differences of opinion as to what is "blasphemy against the Holy Ghost" do not affect the question. It is a sin of such a nature that he who commits it "hath never forgiveness." Then he can never possibly be saved. If we stop there the passage is decisive; but it asserts the positive doom of "eternal damnation," or, if we adopt the Revision, it asserts the guilt of "eternal sin." So the sin abides forever. Methodism has always preached the eternity of future punishment for the willful rejecter of the Gospel. It holds that Christ died for all men alike, and that power to repent and accept Christ is graciously given to every sinner. Whoever then finally perishes is lost only because he himself refuses the one remedy. He damns himself in spite of the atonement, the Holy Spirit and the Gospel—God is not to blame. Methodism knows no probation after death, and no ultimate restoration of all sinners to holiness; and it cannot know them in the face of this lesson.

Holiness.

In our exchanges, now and then, we find writers arguing in favor of holiness. They assume that there are men and women in the Church opposed to it; and, further, that professing Christians deny that it is now attainable. We cannot with patience look on and see one fretting away all his strength in fighting a man of straw. We never found a member or minister of the Methodist Church opposed to the doctrine or experience of holiness. We never found one who did not readily admit that it is the privilege of the Christian to be wholly saved, and to live in the light, and have the indwelling of the Spirit every day and every hour.—*Central Christian Advocate.*

As flows the river, calm and deep,
In silence toward the sea,
So floweth ever, and ceases never,
The love of God to me.

What peace he bringeth to my heart,
Deep as the soundless sea!
How sweetly singeth the soul that clingeth,
My loving Lord, to thee!

Your Sick Lambs.

BY REV. E. A. RAND.

"JANE ANDERSON here?"

There is no answer when you put the question.

"Any one know where Jane Anderson is?"

"Sick," squeals Patty Mosman.

Now is your chance to do a good work. Be sure and call upon Jane. People like to be noticed, and especially in sickness. Even a dog in pain is grateful for a pitying pat upon the head. Notice your scholar. Take her something—a flower, a glass of jelly, a blanket, or comforter, if Jane be needy. If you can, take the things yourself. What you can carry do not send round by a coachman with a note cold as the tip of the North Pole. It will comfort Jane to be remembered. It will bring a smile to her nipped features, and if pain stop it your kindness will keep a smile in her soul all day. Jane's mother will feel it. An old-fashioned woman from England, she will about courtesy her head and eyes off as you leave. You have gained a new hold on the Anderson family. And then through you who can say but that the Saviour himself will get a new hold on the scholar? When the ground is soft and tender, how the green vines come out and cling to the lattice, and out of Jane's heart, softened by sickness, what beautiful tendrils of trust will shoot up and twine about the cross!

A New Year's Service.

AFTER the regular lesson in the Sunday-school on the first Sunday in January, the following special service may be introduced.

HYMN.* C. M.

To Thee we come, O gracious Lord,
The new-born year to bless;
Defend our land from pestilence;
Give peace and plenteousness;
Forgive this nation's many sins;
The growth of vice restrain;
And help us all with sin to strive,
And crowns of life to gain.

RESPONSES.

Superintendent What shall I render unto the Lord for all his benefits toward me?

Teachers. I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.

Supt. Blessed are they that dwell in thy house;

Teachers. They will be still praising thee.

Supt. Surely his salvation is nigh them that fear him;

Teachers. That glory may dwell in our land.

Supt. O give thanks unto the Lord, for he is good;

Teachers. For his mercy endureth forever.

Supt. O that men would praise the Lord for his goodness,

Teachers. And for his wonderful works to the children of men.

VOICES.†

The Voice of Missions. The Lord commanded his Church to "Go into all the world and preach the Gospel to every creature." Old and young should hear and heed this divine commission, and all do something to send abroad the good tidings to the ends of the earth.

The Voice of Temperance. A base and mighty foe is abroad in this age, poisoning human happiness, breaking down the bodies, corrupting the souls, blighting the homes of men. The name of this great foe is Intemperance. Every hand should be uplifted, and every heart devoted to the destruction of the Destroyer.

The Voice of Church Extension. I represent a society that would build churches in needy places where the name of God might be honored, the Gospel of God proclaimed, the people of God collected, and the kingdom of God promoted.

The Voice of the Sunday-School Union. I represent a Union that would plant new Sunday-schools, and help destitute schools in all parts of our land, and under the direction of missionary leaders in foreign countries; collecting and teaching and blessing and saving children and adults through the study of the word of God.

The Voice of the Tract Society. I represent a society that scatters pages, by the million, of wise and holy literature, among saints and sinners, in city and country, at home and abroad; arresting the attention of men; exposing their sin and unbelief, and calling them by the silent ministry of the printed page to the Word of Life and the Way to Heaven.

The Voice of the Freedmen's Aid. To the destitute colored race, who were once in bondage, and to the colored and whites who are now in bondage to sin and ignorance and prejudice and superstition, my society goes with schools and books and ministers and churches—lifting them up, breaking their chains, and filling their souls and their homes with light and gladness.

The Voice of the Board of Education. I come from a board of thoughtful men who cultivate the cause of higher education, counsel college faculties and boards of management, excite public interest in academical and university education, encourage the young, and aid the poor to acquire culture.

The Voice of the Woman's Foreign Missionary Society. I represent woman's work among women in the far-away foreign fields, where doors are closed against men, and where woman's tact and woman's taste and woman's power and woman's love can do a work for God by him appointed, by his Church approved, and by his blessing indorsed.

The Voice of the Woman's Home Missionary Society. To me falls the pleasant task of making a plea for the latest born of the agencies, by which woman's work among women at home, in our own land and in our own communities, is sustained; a womanly work; a much-needed work; a work which does not conflict with other societies now in the field.

The Voice of the Bible Society. I represent that grand old association—the "American Bible Society"—with its service of printing and distributing the Holy Bible in our land and in all lands.

The Voice of the Superannuated Preachers' Fund. From quiet homes of workers now laid aside, from homes of preachers' widows and orphans, I come to plead that you will remember days and years of toil and suffering, of fidelity and self-sacrifice, and to ask that you will not forget the "worn-out" veterans in the Master's service.

SONG BY SCHOOL. [Let the superintendent select.]

BRIEF ADDRESS BY PASTOR.

LORD'S PRAYER BY SCHOOL.

* Give out two lines at a time, and let the whole school sing.

† Pupils who can speak with clearness and force should be selected.

At Home.

. . . A mother writes us: "God made me so that I can accept the inevitable cheerfully, or mine would often be a *solemn* house. Yet it never is. My boy shall not live in clouds and gloom."

. . . Teachers should never use "slang," especially in the hearing of the members of their class. Prudence in language and deportment, and neatness in personal attire, powerfully impress young minds.

. . . Visitation at the homes of scholars, and faithful instruction in the Sunday-school, by teachers competent by culture and heart consecration, cannot fail to produce a rich fruitage. The results may be delayed, but it will eventually be effective. The Bible says so.

. . . "The more comprehensive the range of intellectual view, and the more minute the perception of its parts, the greater will be the simplicity of conception, the aptitude for exposition, and the directness of access to the open and expectant mind. This adaptation to the humblest wants is the peculiar triumph of the highest spirit of knowledge."—*Martineau.*

. . . Washington Square Methodist Episcopal Church has a superior children's meeting, led by its pastor, Rev. J. J. Reed. The first of the series for the fall of 1881 was held Oct 14. The exercises consisted of solos, duets, readings, recitations, etc., by the children, and a brief address by the pastor. Each address is one of the course intended for the spiritual instruction of the young. The meetings are held just one hour. It is called "The Children's Hour," and is for their pleasure and profit, and they come! There were 340 of them present at the first meeting. The aim of "The Children's Hour" is to bring the youth to the Sabbath-school, to the Church, to Christ.

. . . Henry Ward Beecher, for years the editor of the *Christian Union*, has relinquished his editorial relation to that paper on account of "many" and "pressing" duties. He says in his valedictory: "Indeed, since Mr. Abbott's accession to the paper, I have done very little upon it. His work has been so entirely satisfactory to me that the ends and the spirit for which the paper was established are, I am convinced, assured. . . . In passing over to Mr. Abbott the whole editorial control of the *Christian Union* I ought to say that for several years past he has in fact had the whole practical management of the paper. His industry, good judgment, Christian spirit, and his views of affairs have commanded my admiration."

. . . The following fine passages, full of beauty and pathos, are from a sermon by Rev. ALEXANDER JACKSON, of Warren, O.: "Before Mr. Garfield's elevation to the Presidency, so inadequate was the estimate of him outside of his own country that prominent London newspapers sneered at our Constitution under which such untried men could reach the highest office in the nation. But, for months past, the name of Garfield has been a household word wherever the English tongue is spoken, and in many another language besides; and in every Christian home, the wide world over, prayer has daily ascended for the patient sufferer in the White House and in the cottage by the sea. Even the mosques of the Osmanli are familiar with the name. For the first time in history the British Court goes into mourning in sympathy with Columbia's sorrow. On the coffin of our dead lies a floral wreath from the good Victoria. From all over the world come myriad tokens of the love and esteem entertained for our beloved dead....The vast majority of lives have so little that is striking that their manifest influence only reaches a few, and soon disappears entirely from view. But the lives of great men live after them. Moses is not dead; nor David; nor Luther; nor Hampden; nor Washington; nor Garfield. Such cannot die. Their great, towering, outlined lives shadow history with the divine inscription. We are weak of sight, and for us the good Lord provides these large-print lives in whom we read his will. Then we know that although we cannot follow the lines of divine providence in its every mutation, the little as well as the great life or event is in the divine plan. In no case do we know all. We only know in part and prophesy in part. We only see as through a glass darkly. We must therefore read the lessons of history in outline—leaving much undeciphered until we stand in the light of the upper glory."

Opening and Closing Services for the First Quarter of 1882.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Psa. 95. 1-7.]

SUPT. O come, let us sing unto the LORD;

SCHOOL. Let us make a joyful noise to the Rock of our salvation.

SUPT. Let us come before his presence with thanksgiving,

SCHOOL. And make a joyful noise unto him with psalms.

SUPT. For the LORD *is* a great God,

SCHOOL. And a great King above all gods.

SUPT. In his hand *are* the deep places of the earth;

SCHOOL. The strength of the hills *is* his also.

SUPT. The sea *is* his, and he made it;

SCHOOL. And his hands formed the dry *land*.

SUPT. O come, let us worship and bow down;

SCHOOL. Let us kneel before the LORD our Maker.

SUPT. For he *is* our God:

SCHOOL. And we *are* the people of his pasture, and the sheep of his hand.

III. SINGING.

IV. THE TEN COMMANDMENTS, or APOSTLES' CREED.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF TITLE, TOPIC, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

SCHOOL. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

III. DISMISSION.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 25.] **LESSON I. THE BEGINNING OF THE GOSPEL.** [Jan. 1.

Mark 1. 1-13. [*Commit to memory verses* 9–11.]

1 The beginning of the gospel of Je'sus Christ, the Son of God;

2 As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Ju-de'a, and they of Je-ru'sa-lem, and were all baptized of him in the river of Jor'dan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Je'sus came from Naz'a-reth of Gal'i-lee, and was baptized of John in Jor'dan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

General Statement.

In the opening sentence of his Gospel, St. Mark announces his lofty theme, "Jesus Christ, the Son of God." Proposing to sketch with graphic pen the picture of a Divine Being, he begins his record, not with the birth and earlier years of Christ's life on earth, for these are the belongings of his humanity, but with the opening of his ministry. Without a hint of the thirty years at Bethlehem and Nazareth, we are at once brought to the bank of Jordan, where the skin-mantled and fiery-tongued forerunner stands heralding the Coming One. Around him are the hosts of Israel, while cities are emptied of their population, and the farms on the terraced hills lie untilled, in the eagerness of the people to hear God's prophet. In response to his message the throng press forward to the waters of baptism, and the murmur of confession mingles with the ripple of the river. In that multitude stands One, an unknown carpenter from Nazareth in the north, before whom God's prophet bows in awe, recognizing the divinity within. In response to his request, he fulfills upon him the ministry of baptism, though with hesitant hands and in reverent manner. As the Son of man ascends from the water, there is a flash from the sundered sky above, the white wings of the descending Dove brood over his head, and a voice from the throne proclaims, "Thou art my beloved Son." The hour foretold for centuries has come, the Messiah has appeared! From the plain of Jordan we follow the newly-attested Saviour to the bleak, dismal wilderness, afar from the face of men, where for forty days the wild beasts howl around him, and Satan, as a roaring lion, holds him in the grasp of temptation. There is silence in heaven, and unconscious waiting on the earth, while the contest rages, but at last victory closes upon the unconquered Son, and he who has triumphed over our foe now girds himself to lead us up to the heights of heaven.

Explanatory and Practical Notes.

Verse 1. The Beginning. An introduction to the book, and, like all its writer's work, brief, terse, and direct. **The gospel.** The word means "glad tidings," which is surely a suitable name for the story of Jesus and the salvation which he brings. [TEACHER, present the joy-bringing gospel message in a hearty, glad manner.] **Jesus Christ.** Jesus was the Saviour's name on earth; Christ, "the Anointed," his title as the Messiah. **Son of God.** While Matthew styles Jesus "Son of David," the long-expected Messianic King, Mark announces him as "Son of God," and throughout his gospel gives prominence to the divine element in his work.

2, 3. As it is written. One of the few quotations from the Old Testament found in this gospel, which was written for Gentiles not familiar with the Jewish Scriptures. This quotation is taken partly from Isaiah and partly from Malachi. (1) *There is close relation between the two Testaments, and they stand or fall together.* **My messenger.** John the Baptist, who is presented as the precursor of Jesus. **The voice of one crying.** Literally "a voice crying," fit designation of the prophet who sought to be only *the voice* which should call attention to the Coming One. **Prepare ye the way.** According to Oriental custom heralds proclaim the approach of the king, and detachments from the highway. (2) *The best work that one can do is to open the road whereby Christ may enter his heart.*

4, 5. John did baptize. John the Baptist. His ministry is more fully related in Luke 3. 1–20. **Wilderness.** The uninhabited plains north of the Dead Sea, and perhaps east of the Jordan, were the principal field of John's labor, perhaps chosen because away from the influence of the city and its corrupt associations. **Baptism of repentance.** A baptism which was the outward sign of repentance, which is not mere sorrow over sin and renewal of life. (3) *True repentance expends itself not in feelings, but in action.* **All the land.** Not absolutely *all*, but in such numbers as to make the movement general and popular. **They of Jerusalem.** "The Jerusalemites;" here referred to because the people of the capital, and the leaders of the national life. **In the river Jordan.** The only river of Palestine, flowing from Mount Hermon down into the Dead Sea, in a steep descent. It is a small river, in most places seventy or eighty yards wide, and from five to twelve feet deep. **Confessing their sins.** Either by the very act of the baptism, or (as is more likely) each making open confession of past offenses. (4) "*When man confesses God pardons.*"—*Augustine.*

6. Clothed with camel's hair. Partly following the example of the ancient prophets, (especially Elijah, of whom he was the representative,) but more from his character, paying no regard to earthly concerns in the fullness of his consecration to God's work, John's dress and manner of life were self-denying. (5) "*These worthies were like the ark of God, goat's-hair without, but pure gold within.*"—*J. Trapp.* **Camel's hair.** Cloth woven from the rough hair of the camel. **Locusts.** The locust is still eaten by Arabs and the poorer classes in the East. **Wild honey.** Honey deposited by wild bees in clefts of rock and trunks of trees. (6) *The more free from the world, the more fully may we live for God.*

7, 8. Preached. John's work was threefold: 1. To proclaim the Messiah as near at hand, 2. To prepare the people for his coming. 3. To point him out when he should appear. **One mightier.** In the Revised Version, "He that is mightier," that is, the expected Messiah. **Latchet of whose shoes.** The shoe of the Orient is a sandal, fastened by thongs to the feet, and removed by a servant at the dwelling or in the temple. The greatest of prophets here owns himself as less than a slave in comparison with Christ the King. **Water ... Holy Ghost.** John's baptism was only a symbol of man's turning to God, and possessed no supernatural power; Christ's baptism was to descend from above, and endow its recipients with a divine power. See the promise fulfilled. Acts 2. 1–4.

9. In those days. Toward the close of John's ministry, after most of the people had been baptized. **Jesus came.** Here is the first account of Jesus in this Gospel, which takes no note of his birth and earlier life, but begins with his public ministry. **From Nazareth.** The city of Mary and Joseph, and the home of Jesus for most of his earthly life. It was a village in some disrepute, (John 1. 46,) and probably with good reason. Christ's journey was probably through the mountains to Jordan, and thence down the valley to Bethabara, where John was baptizing. **Was baptized.** See the more circumstantial account in Matt. 3. 13–17. The baptism of Jesus was to show himself as one of the people, and "to fulfill all righteousness," (that is, every duty which men should do,) as well as to give honor to John as God's prophet.

10, 11. Straightway. A characteristic word in Mark's Gospel, used ten times in this chapter, and expressive of the energy and activity of the Saviour's life. **He saw.** This may mean either that Jesus saw or John saw the celestial appearance; but from John 1. 32, 33, it is evident that John witnessed it. **The heavens opened.** "Rent asunder." [Revised version.] As if the visible firmanent parted overhead. **Spirit as a dove.** In appearance and in motion; but, perhaps, rather as an outspreading, brooding form than as a definite precise figure. (7) *Here see the token of the personality of the Holy Spirit.* **Voice from heaven.** Thus Father, Son, and Holy Ghost are revealed together in one manifestation. **My beloved Son.** Thus Jesus enters upon his ministry with the highest credentials of his authority. (8) *We, too, may hear the Father calling us his sons, if we will accept Jesus as our Elder Brother.*

12, 13. Immediately. "Straightway." [Revised Version.] The same inward Voice that had sent Jesus to the Jordan now sends him into the desert. **Driveth him.** A word pointing to powerful, sudden, overmastering influence, compelling Jesus to escape from the presence of men, and seek the quiet of solitude. **Wilderness.** Probably the wild region west of the Dead Sea, though some think it was the Arabian Desert south of Palestine. **Tempted of Satan.** Any human being, possessing mighty gifts, would surely meet with temptation as to their use. The temptation of Jesus was: 1. Personal; 2. Direct; 3. Repeated; 4. Powerful; 5. Insidious; 6. At a time of weakness and solitude; 7. Repelled by the word. (9) *Christ conquered as we must conquer, by faith and the Word of God.* **With the wild beasts.** Perhaps a reference to one form of temptation, that of *terror*, but more likely an indication of the loneliness in which the temptation was met. **Angels ministered.** Matthew indicates that the ministration of the angels took place at the close of the temptation. (10) *God's messengers wait to bring blessings to the faithful in their trials.*

HOME READINGS.

M. The messenger of Christ. Mark 1. 1–13.
Tu. The messenger promised. Mal. 4. 1–6.
W. The messenger announced. Luke 1. 5–20.
Th. The messenger's birth. Luke 1. 59–80.
F. The messenger's preaching. Matt. 3. 1–12.
S. The messenger's testimony. John 1. 19–37.
S. Christ baptized and tempted. Matt. 3. 13–17; 4. 1–11.

GOLDEN TEXT.

Behold, I will send my messenger, and he shall prepare the way before me. Mal. 3. 1.

LESSON HYMN. L. M.

Hymnal, No. 926.

Hark! in the wilderness a cry,
A voice that loudly calls,—Prepare!
Prepare your hearts, for God is nigh,
And waits to make his entrance there.

The Lord your God shall quickly come;
Sinners, repent, the call obey:
Open your hearts to make him room;
Ye desert souls, prepare the way.

TIME.—A. D. 25. Tiberius Cæsar, emperor of Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea.

PLACE.—The wilderness of Judea, near the Jordan and the Dead Sea.

CONNECTING LINKS.—1. The birth of John the Baptist. Luke 1. 1–80. 2. The birth of Jesus. Luke 2. 1–20. 3. The flight into Egypt, and return. Matt. 2. 1–23. 4. Jesus at twelve years. Luke 2. 40–52.

PARALLEL PASSAGES.—The ministry of John the Baptist. Matt. 3. 1–12; Luke 3. 1–18. The baptism of Christ. Matt. 3. 13–17; Luke 3. 21–23. The temptation of Christ. Matt. 4. 1–11; Luke 4. 1–13.

DOCTRINAL SUGGESTION—The baptism of the Holy Ghost.

QUESTIONS FOR SENIOR STUDENTS.

1. The Voice of One, v. 1–6.
Why is John the Baptist called "a voice?"
How had he been pointed out in prophecy?
What work did he come to do?
What were the duties which he urged upon the people?
What was the success of his ministry?
What ordinance did he establish?
What, on the part of the people, accompanied this ordinance?
What was John's manner of life, and why did he adopt it?

2. The Mightier One, v. 7–13.
What spirit did John show toward Christ?
What was the difference between his baptism and Christ's?
When was the promise of verse 8 fulfilled? Acts 2. 1–4.
Why did Jesus receive baptism from John?
What was shown as to Christ's rank and power at his baptism?
How were the three persons of the Godhead there manifested?
Where did Jesus go after his baptism, and why?
What took place during the forty days?
What was the result of Christ's temptation?

Practical Teachings.

How may we obtain remission of our sins?
What examples may we find in John the Baptist?
What blessings, here promised, may we receive from Christ? How may we obtain them?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Voice of One, v. 1–6.
What voice was heard in the wilderness?

What was the message of John?
How did John prepare the way of the Lord?
What service did John perform?
What did John's baptism mean? Acts 19. 4.
What is meant by repentance?
What is meant by the remission of sins?
How may we obtain remission of our sins? Acts 10. 43.
What did John require of those whom he baptized?
What was John's manner of life?
Whom did he resemble in his appearance? 2 Kings 1. 8.

2. The Mightier One, v. 7–13.
What "mightier One" did John announce?
How did John show reverence for him?
What was to be the difference between his work and John's work?
What did Jesus receive from John?
Why did Jesus receive baptism? Matt. 3. 15.
What took place at the baptism of Jesus?
Whose voice was heard?
What testimony was given?
What took place after the baptism of Jesus?
How are we benefited by Christ's temptation? Heb. 2. 18.

Teachings of the Lesson.

Where in this lesson are we taught—1. That we should repent of our sins? 2. That we should confess our sins? 3. That we should believe in Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Voice of One, v. 1–6.
Who came before Jesus Christ? **John the Baptist.**
For what purpose did he come? **To prepare the way for Christ.**
What is said of him in the GOLDEN TEXT? [Repeat GOLDEN TEXT.]

Where did he preach? **In the wilderness by the river Jordan.**
How did he tell the people to prepare for Christ? **By turning away from sin.**
What did he do to the people? **He baptized them.**
How was John dressed? **In camel's hair, with a belt of skin.**
What was his food? **Locusts and wild honey.**

2. The Mightier One, v. 7-13.
What did John say of Jesus? **"One mightier than I cometh."**
What did he say that Christ would do? **Baptize with the Holy Ghost.**
What did Jesus do? **He came to John, and was baptized.**
What was seen above him? **The Spirit of God like a dove.**
What was spoken by a voice from heaven? **"This is my beloved Son, in whom I am well pleased."**
What did this mean? **That Jesus was God's Son.**
Where did Jesus go after being baptized? **To the wilderness.**
What there took place? **He was tempted by Satan.**
Who came to him after his temptation? **Angels from heaven.**

Words with Little People.

You can prepare to meet Christ—By hearing God's voice. By confessing your sin. By asking Christ to cleanse your heart.

THE LESSON CATECHISM.

[For the entire school.]

1. Who appeared as a messenger before the coming of Christ? **John the Baptist.**
2. What did he exhort the people to do? **To repent of their sins.**
3. What did he do to those who showed repentance? **He baptized them in Jordan.**
4. How did he proclaim Christ? **As one mightier than himself.**
5. What did he say that Christ would do? **Baptize with the Holy Ghost.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

John as a Preacher.

I. A DIVINELY-CALLED PREACHER.
I send my messenger. v. 2. [10. 15.
"How....preach....except they be sent?" Rom.
II. AN EARNEST PREACHER.
The voice of one crying. v. 3.
"Be instant in season, out of season." 2 Tim. 4. 2.
III. A PRACTICAL PREACHER.
Preach the baptism of repentance. v. 4.
"Reprove, rebuke, exhort." 2 Tim. 4. 2.
IV. A SELF-DENYING PREACHER.
Camel's hair....girdle....skin....eat locusts. v. 6.
"As poor, yet making many rich." 2 Cor. 6. 10.
V. A PREACHER OF CHRIST.
There cometh one mightier than I. v. 7.
"We preach not ourselves but Christ." 2 Cor. 4. 5.
VI. A SPIRITUAL PREACHER.
He shall baptize....Holy Ghost. v. 8.
"Filled with the Holy Ghost." Acts 2. 4.

ADDITIONAL PRACTICAL LESSONS.

The Demands of God's Kingdom.

1. The kingdom of God demands that we search and find Christ in Old Testament Scripture. v. 2.
2. The kingdom of God demands a repentance of sins shown by renunciation of them. v. 4.
3. The kingdom of God demands a public profession of the service of God. v. 5.
4. The kingdom of God demands the denial of self, and the surrender of worldly aims. v. 6.
5. The kingdom of God demands reverence for and submission to Christ as King. v. 7, 8.
6. The kingdom of God demands that we shall look to God for spiritual blessing and power. v. 8.
7. The kingdom of God demands that we shall honor Christ as God's Son.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

A PREACHER was proclaiming with earnestness, simplicity, and power, the tidings of the Gospel—the coming of the Lord Jesus to save sinners. A child who had listened attentively to him said afterward to her mother: "O mother! this can't be true; for if it were true, every body would be talking about it."

Now there was a time when, in the language of the little girl, "every body was talking about it," and that time is described to us in the passage appointed for the lesson. In a very few words the Evangelist has sketched a remarkable picture. There is a preacher dwelling in stern self-denial in the wilderness; his one object in life is to proclaim some wonderful and joyful news to the Jewish nation. Around him are gathered a multitude of people of all ranks and classes. His message is the center of their thoughts and the theme of their conversation. Borne from lip to lip, the fame of it travels throughout "all Jerusalem and all Judea," and fresh crowds are constantly arriving to hear the good news for themselves. Nor are they content with simply hearing. They are anxious to follow the directions of the messenger, and, one after another, they are "baptized with him in the river of Jordan, confessing their sins."

What was it that stirred their souls so deeply? Not merely the personality of the preacher. Not merely the fact that after four hundred years of silence the voice of prophecy had awoke once more. It was that the message brought by the prophet was the very thing they wanted.

It was what they had long been looking for. They were a conquered people, their land a mere dependency of the Roman Empire. But they had not lost the memory of their ancient glory. Were they looking for a return of that glory? No, for something better, for a future which should far surpass all the past. The writings of the prophets told them of One who was to be their King, and to whom all other kings should bow. When he came their dark days would be over. They were to be exalted above all the nations of the earth. And what had John the Baptist to tell them? "There cometh One mightier than I." The advent of the Mighty One so long expected was the burden of his message. No wonder if all hearts were excited. No wonder if men could talk of nothing else.

Even the severity of the preacher and his stern denunciation of sin did not repel them. The call to repentance was not a strange sound. It was in harmony with all Jewish history, and with all that the prophets had written, just as the rite of baptism was in harmony with their custom in admitting Gentiles among them as proselytes. Neither excited enmity nor surprise. The Pharisees themselves had no opposition to make, but came, like the rest, to submit themselves to the "baptism of repentance."

But their expectations were not fulfilled. Did the mighty One appear as a warlike champion and raise

for his people a standard of deliverance? No, in very different guise did the mighty One present himself. In the passage we have a brief but graphic sketch of his appearance. Unknown, he mingles with the crowds who throng around the Baptist, and, probably in some moment of quiet, when the multitude have retired, comes to ask for baptism. He who is to baptize "with the Holy Ghost" goes down into the water like the sinners whom he has come to save, and shows them how from the beginning "in all things it behoved him to be made like unto his brethren." And not only in this act of loving condescension, but again in actual endurance of privation, hardship, and temptation. Forty days he passes in the wilderness, with the wild beasts for his neighbors, bearing the assaults of the evil one, "in all points tempted like as we are."

This was not such a Deliverer as the Jews hoped for—not although the angels ministered to his needs after that forty days' fast, and the descent of the Holy Ghost like a dove upon him, and the Voice from heaven, witnessed of him that he was the holy Son of God. The great mass of the nation wanted an earthly Saviour, an earthly Monarch, appareled in the pomp and pride of this world. Had they expected too much? The Lord Jesus had come to bring in an everlasting salvation, to set up a kingdom more sure and stable than this world knows of. But they had underestimated their needs, and had pitched their expections too low.

Were they not blind and foolish? If so, how much more blind, and how much more foolish, those who make light of the Gospel now. That lowly, enduring Saviour came not for the Jews alone. His coming concerns every boy and girl, however little they may be conscious of it. Let them see whether it is not so.

1. Have they no temptations? Who is not sometimes tempted to do what he knows to be wrong and likely to lead him into trouble, what he dislikes doing, and in fact would rather not do, were it not for the sore temptation? Who does not know how hard it is sometimes to resist? Jesus, who "knew no sin," was tempted. He "suffered, being tempted," and he can feel for us.

2. Have they no faults to confess? Are they not sometimes called upon to say, "I was wrong," and "I am sorry," and yet they feel it a hard thing to do? Jesus, who was blameless, took the place of the sinner, and though he had no sins to confess, yet went down into the Jordan like the soldier and the publican. And this for our sakes.

3. Have they no desire to get the better of their faults? Mere confession, mere repentance, however necessary, gives no strength for the morrow. If it did, we should not fall, over and over again, into the same temptations. But Jesus not only sympathizes. He saves. "He shall baptize you," if you will, "with the Holy Ghost," so that sin shall not overcome you.

And if news such as this hardly draws out the interest and desire of the hearers, there is yet another side of the message.

4. Have they no shrinking from the troubles, the sorrows, the dangers of life? They see others in distress, perplexity, and grief, and cannot expect to be exempt from these things themselves. Does it not concern them that there is One, able and willing to bear all their burdens, and stand by them in every time of need? Jesus is the "Mighty One," who not only feels for us, but is strong to help.

But there must be full surrender to this Mighty One. Where he saves, he must also rule. Where he comes to bless, there he reigns. For he is "the Son of God." Those who accept him as their Lord will never be disappointed. And they will show, though they may not always be "talking about it," with their lips and in their lives, that the good news about him is true.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

DRAW a rough map of Palestine, and show on it the Jordan valley, the place where John preached, and the early home of Jesus....Show the mission of John the Baptist. 1.) To reform the people; 2.) To prepare for Christ; 3.) To point out Christ....The early history of John the Baptist may be briefly given....The preaching of John. (See Analytical and Biblical Outline.)....The themes of his preaching: 1.) The duty of repentance; 2.) The coming of Christ....Why Jesus was baptized ....What the lesson reveals concerning Christ: 1.) His origin, ver. 1; 2.) His rank, vers. 3, 7; 3.) His mission, ver. 8; 4.) His preparation, vers. 9–13; 5.) His requirements....How we should prepare to receive Christ ....ILLUSTRATIONS. Oriental heralds going before princes....It was said of King Arthur's sword, "It flashed with the light of thirty torches, and at every stroke slew a man;" so with the preaching of John ....Com. M'Donough, at sea fight on Lake Champlain, in war of 1812, said, "Aim all your guns at the big ship;" so preaching should be direct.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Verse 3—8, *2041, *3628, *3629. Ver. 4—4963. Ver. 5—268. Ver. 7—9662. Ver. 8—6685. Ver. 9—661, *3236, *3237. [The asterisk refers to illustrations in the poetical volumes.].... FREEMAN'S HAND-BOOK: Preparing the way, 513; Rough garments, 632; Locusts for food, 632; Shoe-latchet, 791; Sandals, 832.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. This diagram is intended for a New-Year's lesson. It is the beginning of the year, and the beginning of the Gospel. The first lesson taught is that we should repent of our sins, and as we stand at the

very commencement of the new road for another year, we hear the voice calling us to a closer walk with God. Teachers, you are to prepare the way of the Lord and make his paths straight. The question for each one is, Where will the road of 1882 lead me?

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Coming of the King.*

[A New-Year Greeting, dear fellow-teachers! The opening lesson for the year is one full of inspiration. To us is given to make a way for the King's coming. Little hearts are open—little hands are stretched out to us. What can we do but open our hearts, and stretch out our hands to the great Teacher, that, filled with holy life ourselves, we may be leaders and teachers of the one true life to our little flocks?]

1. Tell that a King was coming. There must be a road made for him. Read verse 3. What is a wilderness? Get children to tell how a road can be made through a wilderness. Trees must be cut down, rubbish cleared away, stones rolled off. What is the King's name? Print "Jesus." Who is the messenger? "John." Where is the way to be made? "In my heart."

2. Christ's way is narrow; our way is broad. Read what is said about them both in Matt. 7. 13, 14. Make a heart as you talk, print "sin" inside, and teach the old lesson—the human heart is a wilderness until Christ's way has been made in it. Lead children to tell what some of the growths are which must be removed, as Anger, Indolence, etc. The voice that calls us to-day to "prepare the way of the Lord," is the voice of the Spirit. We must listen.

3. It is hard work to root up trees and roll away big stones. Sin in the heart is worse than big stones and heavy trees. How shall we get rid of it? Tell what John said, "Repent," and teach that this means not simply feel sorry, but *stop*. If we have been getting angry, do so no more, and so of any thing that is wrong. John baptized with water, but he said that when the King came he would baptize with the Holy Ghost, that is, send the Holy Spirit into our hearts to make them clean. But the King could not come until the road had been made for him. So the Holy Spirit cannot come to make our hearts clean until we have made a way for him by being sorry for sin, and leaving it off.

A. D. 27.] LESSON II. JESUS IN GALILEE. [Jan. 8.

Mark 1. 14-28. [*Commit to memory verses 27, 28.*]

14 Now after that John was put in prison, Je'sus came into Gal'i-lee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

16 Now as he walked by the sea of Gal'i-lee, he saw Si'mon, and An'drew his brother casting a net into the sea: for they were fishers.

17 And Je'sus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zeb'e-dee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zeb'e-dee in the ship with the hired servants, and went after him.

21 And they went into Ca-per'na-um; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Je'sus of Naz'a-reth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Je'sus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Gal'i-lee.

General Statement.

Nearly six months have passed since the baptism and temptation—a half year whose record our evangelist leaves to the pen of St. John. Jesus has come up from the wilderness to Jordan, and has in a day won the hearts of a few of the Baptist's followers; he has brought a blessing to the marriage-feast at Cana; has appeared suddenly as a purifier in his Father's house; has talked in the twilight with Nicodemus, and at noontide with the Samaritan woman by the patriarch's well; has been rejected by his townsmen at Nazareth, and has chosen for his home Capernaum beside the Galilean Sea. The voice that awhile ago rang through the land is still, for Herod's prison has closed upon John the Baptist. But a new and a mightier ministry now begins in the synagogue at Capernaum, where the Christ takes up the message of his forerunner, and proclaims the kingdom of God at hand. As he walks along the shore, four fishermen recognize in him the One to whom the Baptist had pointed, and with whom they had talked by Jordan. At his call they drop their nets upon the beach, and gladly follow him as his first disciples. In the synagogue the crowds listen wonderingly to his words, which, unlike those of the scribes, go straight to the hearers' hearts. A strange and mysterious event reveals this new Teacher as the Son of God. A poor wretch, in whose body were enthroned spirits of evil, sinks at his feet, while demons in hollow tones own him mightier than their king, and call him "the Holy One of God." Sternly he speaks them to silence, and bids them leave their victim, and they obey, while tearing their prey as they abandon it. The throng around are amazed at the scene, and bear through all the land the news that One mightier than the powers of the air has come among men.

Explanatory and Practical Notes.

Verse 14. John was put in prison. The Saviour's ministry was not actively begun until that of the Baptist was ended, as Jesus did not wish to appear as John's rival. **Jesus came.** He had been in Judea, where he had wrought a few miracles and asserted his authority by cleansing the temple. John 2. 13–16. **Into Galilee.** He chose Galilee as the field for his ministry, probably because its people were less under the influence of the priests and scribes, and therefore less bigoted, and more open to conviction than the people of Judea. **Preaching the gospel.** The Baptist had been silenced, but a mightier voice was now lifted up in his place. (1) *God will care for his truth, however men may persecute it.* **Of the kingdom.** The Jews were looking for a temporal kingdom of the Messiah; Jesus preached a kingdom of repentance and faith.

15. The time is fulfilled. The time of Messiah's coming, foretold by all the prophets. **Kingdom.... at hand.** The message of Jesus begins where that of John had ended, with the news that the divine kingdom was now to be established. (2) *Let us be glad that the kingdom is now not only near, but already founded, and that we may enjoy citizenship in it.* **Repent.** Not an emotion or feeling is here called for, but a deliberate change of purpose. **Believe.** Not only believe its truth, but depend upon it as the way of salvation. The Revised Version has "*believe in* the gospel."

16. By the sea. The sea of Galilee is about fifteen miles long by nine wide, and lies more than six hundred feet below the level of the Mediterranean. "It is still famous for its clear, pure water, abundant fish, and frequent storms." **He saw.** Jesus saw the preacher under the rough fisher's coat. (3) *Christ sees the possibilities of good and of might in every man.* **Simon.... Andrew.** Two brothers, who had already met Jesus, (John 1. 35–42,) and were prepared to accept his summons. **Casting a net.** They were working at their trade when Christ called them to a higher vocation. (4) *Christ's call is always to workers, not idlers.*

17, 18. Come ye after me. Literally, "Hither, behind me!" A call to companionship, to obedience, to service, to preparation for work. (5) *The best training for Christ's work is found in communion with Christ.* **Fishers of men.** They were to save men out of the sea of sin; a work requiring all the tact, industry, and patience of the fisher's life. **Straightway** At once, without delaying to dispose of either nets or fish. The explanation of this prompt acceptance of the call is found in the miracle related in Luke 5. 1–11. They had heard his teachings and witnessed his power, and were ready to follow him. **Followed.** Remained with Jesus as his disciples, accompanied him in his journeys, and listened constantly to his teachings. (6) *Our privilege is greater, to follow and commune with Jesus while we are engaged in the work of life.*

19, 20. James....John. Two brothers, one the first of the apostolic band to die, (Acts 12. 2,) the other, the beloved disciple, longest in life of all. They also had heard of Jesus and met him near Jordan, while disciples of John the Baptist. **In the ship.** A small boat, probably propelled by oars. **They left their father.** Zebedee here appears for the only time in the gospel history. Probably he assented to the choice of his sons, and as the **hired servants** are mentioned, did not need their assistance for his support. **Went after him.** A stronger expression than "followed," showing that they "went away at once behind him." Four of the disciples were now permanently with Jesus, and others soon associated with them.

21. Into Capernaum. Christ had already made Capernaum his home, and he now makes it the center of his work. Thus this little village, unnamed in the Old Testament, and mentioned but once by Josephus, was honored above all other cities on earth, and more than the conduct of its inhabitants deserved. See Matt. 11. 23. It stood on the north-western shore of the Sea of Galilee, but its exact location has never been fully decided, though the weight of evidence favors the ruins now known as Khan Minyeh. **On the sabbath day.** The words show that it was on the sabbath-day succeeding the call of the disciples. (7) *Note the promptness and energy of the Saviour's work.* **Synagogue.** The place where the people of a neighborhood met on the sabbath, and on certain week-days, for worship, for reading of the Scriptures, and oral comments upon them. The synagogue was instituted either during or after the captivity, and was a powerful influence for the perpetuation of Jewish faith. (8) *Christ attended the public worship, even where it was conducted by those who loved him not.* **Taught.** After the reading of the law and prophets, any worshiper was allowed to speak, whether priest, scribe or layman, and Jesus used the opportunity to proclaim his gospel.

22. They were astonished. Both in matter and manner his words were new and striking. He spoke not of the puerile themes of the scribes, as "how far one might walk on sabbath," or "what vessels might be used for cooking," but of living truths which penetrated the heart and conscience; he proclaimed the kingdom for which all Jews looked, as having come; and he spoke in the tone of a King. **At his doctrine.** Rather, "teaching," as in the Revised Version. **Authority.** The scribes were followers of precedent, and quoted the opinions of past generations; Jesus spoke as a Master, himself equal to Moses and the law.

23, 24. A man with an unclean spirit. That there are evil spirits or demons, and that in Jesus' day they took possession of human bodies, is the plain teaching of Scripture. (9) *Even in the place of worship there may be those under the power of Satan.* **Cried out.** Not the man, but the demon within him, uttered the cry. **What have we.** A common Jewish phrase meaning, "Keep away, do not interfere." **Art thou come to destroy.** The demon knows that destruction is his destiny, and that Jesus is his enemy. **I know thee.** (10) "*Evil knows good, and hates it.*" **The Holy One.** The same expression is used elsewhere to denote the temple. (11) *The spirits, even of evil, recognize the infinite holiness of Jesus.*

25, 26. Rebuked him. Christ never accepted the testimony of demons, though he welcomes that of saved men. **Come out.** A command to the invisible spirit within the man's body. **Torn him.** "Convulsed him." **Cried.** "A cry of rage, despair, and fear."—*Whedon.* **Came out.** (12) *Let us rejoice that our Master holds his scepter even over the realms of the evil spirits.*

27, 28. Amazed. Wondering at the recognition of Jesus as God's Holy One, at the antagonism between the demons and himself, and at his manifest power. **Questioned.** Talked over by themselves, in groups and apart. **What thing is this?** Note the Revised Version, "What is this? A new teaching! With authority," etc. Exclamations of wonder at Christ's words and work. **Fame spread.** The miracle called attention to the new teacher, and excited a spirit of inquiry which prepared the people to accept his utterances.

HOME READINGS.

M. Jesus in Galilee Mark 1. 14–28.
Tu. The first followers. John 1. 40–51.
W. The first miracle. John 2. 1–12.
Th. The journey to Galilee. John 4. 1–26.
F. The disciples called. Luke 5. 1–11.
S. The light of the world. John 12. 35–41.
S. The light of the Gentiles. Isa. 9. 1–7.

GOLDEN TEXT.

The people that walked in darkness have seen a great light. Isa. 9. 2.

LESSON HYMN. C. M.

Hymnal, No. 1099.

Thine arm, O Lord, in days of old
Was strong to heal and save;
It triumphed o'er disease and death,
O'er darkness and the grave:

To thee they went, the blind, the dumb,
The palsied and the lame,
The leper with his tainted life,
The sick with fevered frame.

And lo, thy touch brought life and health,
Gave speech, and strength, and sight;
And youth renewed and frenzy calmed
Owned thee, the Lord of light.

TIME.—A. D. 26, in the first year of Christ's public ministry.

PLACE.—Capernaum, and the province of Galilee.

CONNECTING LINKS.—1. The water changed to wine. John 2. 1–11. 2. Jesus at the passover, cleansing the temple, and conversing with Nicodemus. John 2. 12; 3. 21. 3. Jesus returns to Galilee through Samaria. John 4. 1–42.

PARALLEL PASSAGES.—The imprisonment of John the Baptist. Matt. 14. 3–5; Luke 3. 19, 20. The ministry in Galilee. Matt. 4. 17; Luke 4. 14, 15; John 4. 43–45. The four disciples called. Matt. 4. 18–22; Luke 5. 1–11. The demoniac healed. Luke 4. 31–37.

DOCTRINAL SUGGESTION—The divine authority of Jesus.

QUESTIONS FOR SENIOR STUDENTS.

1, The King's Message, v. 14, 15.
When and where did Jesus begin his active public ministry?
Why did he begin at that time?
What was his message, and his meaning?
What is meant in the Gospels by "the kingdom of God?"
In what sense was it then at hand?

2. The King's Messenger, v. 16–20.
What is here related of the call of Christ's disciples?
Under what circumstances had he met some of these men before? John 1. 35–42.
To what did he now call them?
In what spirit did they receive his call?
What reward did he promise them afterward? Matt. 19. 28.

3. The King's Ministry, v. 21–28.
How did Christ begin his ministry in Capernaum ?
What were the characteristics of his teaching ?
How was it received by the people ?
What testimony did Christ receive in the synagogue ?
How did the evil spirit know him ?
Why would he not receive such testimony ?
What was the effect of the miracle ?

Practical Teachings.

What is our duty toward the Gospel of Christ ?
What work does Christ call his followers to do ?
What examples may we find in the conduct of these disciples ?
How are we here warned against admitting Satan to our hearts ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The King's Message, v. 14, 15.
When did Jesus begin his ministry ?

What was the message brought by Christ ?
What two duties did he urge ?
What is it to believe the Gospel ?

2. The King's Messenger, v. 16–20.
Whom did Jesus meet by the sea ?
Had he seen them before ? John 1. 35–42.
What did Jesus say to them on this occasion ?
What did he mean ?
What did the call of Christ require them to give up ?
What is said in Luke 14. 33 ?
What other followers did Jesus call at this time ?
How did they respond to Christ's call ?

3. The King's Ministry, v. 21–28.
What was remarkable about Christ's teaching ?
How was it regarded by the people ?
Whom did Jesus meet in the synagogue ?
What is it to have such a spirit ?
How did the evil spirit address Jesus ?
What did Jesus say to him ?
What was the effect of the miracle ?
What is said in the GOLDEN TEXT ?

Teachings of the Lesson.

Where in this lesson do we learn—1. That Christ calls men ? 2. That Christ's call should be obeyed ? 3. That Christ's words have power ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The King's Message, v. 14, 15.
Who was the King of whom John the Baptist spoke ? **Jesus Christ.**
What caused John to stop preaching ? **He was put in prison.**
What did Jesus then do ? **He began to preach.**
What did he say ? **"The kingdom of God is at hand."**
What did he tell men to do ? **To repent and believe the Gospel.**
What is it to repent ? **To turn away from sins.**

2. The King's Messenger, v. 16–20.
Who were to follow Jesus ? **Simon Peter, and his brother Andrew.**
What were they doing when Christ called them ? **They were fishing in the Sea of Galilee.**
What did he say to them ? **"Come after me, and I will make you fishers of men."**
What did he mean by this ? **That they should save men by preaching his Gospel.**
What did they do ? **They left their nets and followed Jesus.**
Whom did Jesus next call ? **James and John.**
What were these men called ? **Disciples of Jesus.**

3. The King's Ministry, v. 21–28.
Where did Jesus teach the people ? **In the synagogue.**
What was the synagogue ? **A place where the Jews met to hear God's law read.**
What did the people think of Christ's teachings ? **They wondered at them.**
Whom did Jesus meet in the synagogue ? **A man in whom was an evil spirit.**
What did he do to the evil spirit ? **He cast it out of the man.**
What did this show ? **That Jesus had God's power.**

Words with Little People.

1. When Jesus calls you follow him at once. 2. Give up every thing for the sake of Christ. 3. Listen carefully to all the teachings of Christ. 4. Pray to him to keep Satan out of your heart.

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus begin his active ministry ? **In Galilee.**
2. Whom did he call as his first disciples ? **Four fishermen.**
3. How did he teach in the synagogue ? **As one having authority.**
4. What miracle did he work in the synagogue at Capernaum ? **He cast out an unclean spirit.**
5. What was the result of his miracles and teaching ? **His fame spread abroad.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Jesus as a Teacher.

I. A WORKING TEACHER.
Jesus came....preaching the Gospel. v. 14.
"My meat....to finish his work." John 4. 34.

II. A FAITHFUL TEACHER.
Repent ye and believe the Gospel. v. 15.
"Except ye repent, ye shall....perish." Luke 13. 3.

III. AN ATTRACTIVE TEACHER.
Straightway they forsook their nets. v. 18.
"I....will draw all men unto me." John 12. 32.

IV. AN AUTHORITATIVE TEACHER.
Taught....as one that had authority. v. 22.
"At the name....every knee should bow." Phil. 2. 10.

V. AN ORIGINAL TEACHER.
Not as the scribes. v. 22.
"Never man spake like this man." John 7. 46.

VI. A POPULAR TEACHER.
Immediately his fame spread abroad. v. 28.
"Out of every kindred and tongue." Rev. 5. 9.

ADDITIONAL PRACTICAL LESSONS.

What Christ Expects of Men.

1. Christ expects men to listen to his Gospel. v. 14.
2. Christ expects men to believe in his Gospel. v. 15.
3. Christ expects men to repent and turn from sin. v. 15.
4. Christ expects men to obey his call. v. 17.
5. Christ expects men to learn how they may become winners of souls. v. 17.
6. Christ expects men to submit to his authority. v. 22.
7. Christ expects men to oppose the kingdom of Satan. v. 25.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

I RECEIVED a letter this morning, making reference to some fact which had come to the knowledge of the writer, and of which I was supposed to be fully conscious. The whole of the letter was based upon it. As I had not the slightest knowledge what this fact was, the meaning of the letter was a mystery to me. I was all in the dark about it, and resolved to answer it at once, and ask for light on the subject. "*All in the dark*"—that is how I involuntarily phrased it. No expression is so well suited to uncertainty and ignorance of mind. Now, the matter was not of any particular moment. Very different is the case when a person is in the dark

about any thing of importance, any thing which should determine the steps to be taken, and the course of conduct to be pursued.

Our Golden Text speaks of a people who "walked in darkness"—whose life was passed in ignorance of that which it most concerned them to know. The writer who uses the phrase applies it to the people and neighborhood to which he himself had belonged. It was not the inhabitants of an obscure mountain region, or an uninviting wilderness, whose steps were shrouded in gloom; but the population of one of the busiest and most smiling spots on the earth.

Galilee, especially that part of it which bordered on the lake, was, in the time of our Lord, extremely fertile and densely populated. Agriculture, trade, fishing, and industries of all kinds, were thriving. There was wealth and luxury and pleasure-seeking. Many foreigners mingled with the Jewish inhabitants, and the influence of Gentile thought and Gentile manners made itself felt. From an outward and earthly point of view no one could have said of the people of Galilee that they "walked in darkness." And yet as regarded all that was highest and best in this life, to say nothing of the future, they were indeed without light.

They were "in the dark" as to the will and purposes of God. They had their Scriptures, but even where these were studied there was little understanding of them. The rabbis, who ought to have taught them, had no light to give. They exercised their ingenuity on curious points and matters of speculation, but could not guide the perplexed feet, or help the seeking soul. And, for the most part, the Galileans were immersed in the concerns of this world.

They were "in the dark" as to the object of life—the true way of happiness. Many were seeking this world's gain. There were publicans "sitting," like Matthew, "at the receipt of custom," and finding themselves the objects of aversion and contempt; there were fishermen, "toiling all night and taking nothing;" there were farmers sowing good seed in their fields, and finding that "while men slept" an enemy had come and sown tares among the wheat; there were husbandmen, bearing "the burden and heat of the day," and finding, at its close, others who had "wrought but one hour," "made equal" to them. There were many entangled with the "cares of this world and the deceitfulness of riches." There were others saying to themselves, "Take thine ease, eat, drink, and be merry," and yet unable to ward off, and unprepared to meet, the sudden stroke of death. And day by day men were proving the truth of Solomon's words, "Vanity of vanities; all is vanity."

They were "in the dark" as to the ills of life. There were many desolate hearts in the busy crowd; many widows like the childless one of Nain; many stricken fathers like Jairus, and the nobleman of Capernaum; there were lepers, paralytic, fever-stricken, (the neighborhood of Capernaum is said to have been much haunted by fever,) blind, lame, and withered. And there were worse sufferers, of whose bodies some "unclean spirit" had taken possession, thus significantly pointing to sin as the cause of all suffering. But where to obtain comfort, help, deliverance, they knew not. Probably the case of the woman who had "spent all her living upon physicians, and was nothing bettered, but rather grew worse," was no solitary one.

Upon this darkness the light arose. "Jesus came into Galilee, preaching the Gospel of the kingdom of God." And around this new Teacher the multitude thronged with wonder and amazement.

That first discourse in the synagogue at Capernaum, where so often his voice was heard, has not been recorded. But the substance of the teaching is given us in a few words by the evangelist, (ver. 15,) together with the two marks which stamped it as different from all other teaching, and truly divine. Vers. 22, 27.

1. His word was with authority.

He gave light upon the will and purposes of God. Had God forgotten his people? Were the promises of the Old Testament ever to be fulfilled? God had not forgotten; the predicted time had arrived, and the kingdom was at hand. What was there for them to do? What did they require? They must repent; sin must be renounced and put away. And the good news must be heartily believed and accepted. All this was not extracted from the writings of one or the other great Rabbi, (as they had been accustomed to hear Sabbath after Sabbath,) but came as a message direct from above.

He gave them light upon the objects of light. This is not specially mentioned in the chapter before us as forming part of the teaching at Capernaum, but we gather it from other passages. What was the great object to be sought after? The kingdom of God. Matt. 7. 33. What about daily bread and the common needs of life? They were not to be subjects for anxious thought. Could they make sure of getting their wants supplied? They were to trust their heavenly Father. Matt. 7. 25, etc. How should they set about "seeking the kingdom?" To those whom he knew to be ready for the call came the all-embracing, all-involving direction, "*Follow Me*," with its rich promise of high and worthy work.

He gave them light upon the ills of life. In the very synagogue he was at once confronted by suffering and terror. And he dealt with it at once, and showed that God had indeed sent a Deliverer, one who should "destroy the works of the devil." There will be opportunity for enlarging upon this in the next lesson.

2. His word was with power.

The evil spirits obeyed it. Before the piercing rays of the "Sun of Righteousness" the powers of darkness were compelled to flee, and the captives whom they had bound were set at liberty.

The called ones obeyed it. Peter and Andrew, James and John, left their nets, their gains, their thriving trade, to follow him. The light that shone upon them drew them onward irresistibly. They had found an object worthy of their undivided pur-

suit, homage, and love. And in following him they were privileged to "catch men"—to be instrumental in advancing his kingdom, and admitting thousands of souls to its blessedness.

The same light has shone upon us. Do we love it? Are we obeying it?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Briefly state the connecting links of Christ's earlier ministry in Judea.... The characteristics of this Galilean ministry of Jesus as shown in this lesson: 1.) Earnest; 2.) Popular; 3.) Successful; 4.) Divine; 5) Conquering Satan.... Word pictures of, 1.) The call of the disciples; 2.) The teaching in the synagogue; 3.) The cure of the demoniac.... Christ as a teacher. (See Analytical and Biblical Outline.).... What Christ expects of men. (See Additional Practical Lessons.) ...The spirit of a true disciple: 1.) Obedient; 2.) Prompt; 3.) Earnest.... ILLUSTRATIONS. *Promptness in action.* When a call was made in a meeting for missionaries to China, Wm. C. Burns rose. "When can you start?" "I will go to-morrow."... Alexander, asked how he conquered the world, said, "By not delaying."....Napoleon said he won the battle of Austerlitz "by getting fifteen minutes ahead of the enemy."

References. FOSTER'S ILLUSTRATIONS. Verse 14—*3446, *3448. Ver. 15—*1014. Ver. 22—3371. Ver. 23—5648. Vers. 23-27—*3327. Ver. 24—9513, 11801. [Starred numbers refer to Poetical Illustrations.] FREEMAN: The scribes, 648.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Obey the call of Jesus.*

1. "Print "Repent" on the board, and ask whose call this was. The children will remember that it was John's. Tell them that it was also the call of Jesus. Read verses 14 and 15. Print "Believe" under the word already on the board, and explain what they were to believe—the Gospel, the good news from God to us. Have a little outline map, and point out the Sea of Galilee. Picture Jesus walking on the shore and watching the brothers in their boat, fishing. Print "Come," under the other words. This was also Jesus' call.

2. Read verse 18, and talk about real obedience, applying it to every-day life of children. Show that to come after a friend we need to believe in that one. Suppose your kind father wants you to come with him. You know that he is wise and good, and so you believe in him. If you have done him a wrong in any way you feel sorry for it when you think how he loves you, and you think you will do so no more. Just in this way we may repent, believe, and follow Jesus. Print the names of the four who obeyed the call of Jesus, and point out Capernaum on the map, where the little company next went.

3. Why should we follow Jesus? Describe the casting out of the unclean spirit in the synagogue. Read verse 27, and ask children why Jesus could do such wonderful things. Print "Who is Jesus?" and tell that this was the question in all minds. Print, from verse 1 of Mark 1. "Jesus Christ, the Son of God." Use blackboard illustration, teaching that Jesus is like the sun in the sky, giving light to all that are in darkness. We are in darkness and need until we obey and follow him.

Impress upon the children that Jesus calls them now to follow him. He does not want them to wait until they are older. He says, "Come now." Show how they may come—by giving him their hearts to be made clean in his blood, and then obeying his words just as far as they hear them.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. The thought in the first part of the diagram is the necessity of obeying the call of Jesus. It is the same now as then. He that obeys the call, and also brings others to Christ, will have stars in his crown.

A.D. 27.] LESSON III. POWER TO HEAL. [Jan. 15.

Mark 1. 29-45. [*Commit to memory verses* 40-42.]

29 And forthwith, when they were come out of the synagogue, they entered into the house of Si'mon and An'drew, with James and John.

30 But Si'mon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Si'mon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Gal'i-lee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Je'sus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Mo'ses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Je'sus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

General Statement.

Of the many works of the Saviour during his earlier Galilean ministry, a few are here grouped together. From the synagogue he goes to Peter's house, where lies a mother burning with fever. An atmosphere of peace enters the sick-chamber with the form of the Master. He takes her hot hand into his, and its pulse subsides; the coolness of health breathes over the flushed face, strength succeeds to weakness, and she who a moment ago was lying helpless, now rises in health, and enters upon her household ministries. It is evening, and a strange crowd is gathered around the fisherman's humble dwelling. The sick are there, borne upon couches, hollow-eyed and wasted, while demoniacs mutter, and the suffering appeal for help. Jesus steps forth into the throng, and at his touch the diseased forms rise from their pillows and stand up well, while demons silently leave their human abode, and slink back to their prison in the abyss. When the last sufferer has been restored and has departed, the Mighty Worker retires to rest, weary with the toils of the day. But his hours of sleep are few, for before the morning sun he has risen, and sought the solitude for communion with his Father. His prayer is interrupted by the intrusion of Peter and the disciples, who urge him to return to the city, where already crowds are waiting for him. He reminds them that other places besides Capernaum have claims upon his ministry, then leads them forth to the villages along the shore and among the hills, where he delivers the message of his kingdom, and shows the signs of his power. At one place a signal wonder is wrought. A loathsome leper falls prostrate before him, yet with a cry of faith upon his lips. The compassionate Saviour shows his superiority to all ceremonial rules by laying his hand upon the form from which the Pharisee would have shrunk back as polluting. At his touch the scales of leprosy drop off, and the flesh is like that of a child, fresh and fair. He bids the healed man keep silence, but his joy cannot be restrained; he spreads the news far and wide, until such multitudes gather around the Saviour that he is driven to seek refuge in the wilderness, and even there the throngs flock to hear his words and to behold his works.

Explanatory and Practical Notes.

Verses 29, 30. Forthwith. Or, "straightway," Mark's characteristic word. The miracle in Peter's house followed immediately upon that in the synagogue. **House of Simon.** Probably a humble dwelling, not more than one story high. **Sick of a fever.** Luke, who was a physician, calls it "a great fever." Capernaum was noted by Josephus as a malarial region, from the swamps surrounding it. **Anon.** "Straightway," again. **They tell him.** In the hope that he might heal her. (1) *None ever tell Jesus of their troubles in vain.*

31. He came. Since she was not able to come to him. **Took her by the hand.** Not as necessary for the healing, but to show that the power proceeded from himself. (2) *We may in spirit enjoy the mighty touch of the Master.* **Fever left.** A wondrous, immediate, complete transformation; from burning to coolness, from disease to health. **She ministered.** Without a period of convalescence, she entered upon her household duties, gratefully rendering temporal service for her blessing of health so unexpectedly received. (3) *How can we minister for Jesus in return for the spiritual health he gives us?*

32, 33, 34. At even. After waiting until the sabbath was over; though Jesus would not have hesitated to heal others as well as Peter's mother-in-law on that day. (4) *The waiting for mercy is all on our side, never on Christ's.* **All that were diseased.** From these verses we see how many miracles of Jesus are merely referred to, and how many more must have been omitted by the Evangelists. (5) *There are hosts of wonders wrought through Christ, unwritten on earth, but recorded in heaven.* **Healed many.** In the corresponding account of Matthew (8. 16) we read that "he healed all;" so that "many" here indicates that the cures were numerous. **Suffered not the devils.** They knew him, but he refused their testimony, to show his abhorrence of their character. (6) *Let us not found our faith on revelations from spirits, whether pretended or real.*

35. In the morning....before day. Breaking his bodily rest, for the enjoyment of rest to his soul in communion with his Father. **Solitary place.** (7) *The most earnest and successful prayer must be alone with God.* **Prayed.** Because he loved his Father, he sought frequent meetings with him; and as man, he needed the same guidance, strength, and refreshment which we need. (8) *A morning of prayer begins a day of power.*

36, 37. Simon. Peter shows his wonder at this indifference to popularity, and his lack of fine sympathy with his Master in thus breaking in upon his communion with God. **They....with him.** His fellow-disciples. **All....seek thee.** There was danger lest the spiritual work of Jesus would be forgotten, in the excitement attending the miracles. (9) *People are generally more concerned for their bodies than for their souls.*

38, 39. The next towns. Literally, "village cities." "Jesus had no ambition to be a metropolitan preacher."—*Abbott.* And he remained in one place, not until *all* its population were converted, but hastened to new fields as soon as his work attracted general notice. **That I may preach.** As yet, he was the only preacher of his gospel, for only a few disciples had been called, and they were but learners. **Therefore came I forth.** Christ came from the Father and from heaven, not to dazzle men by his power, but to save men by his grace. **Preached.** Not only on sabbaths, but on week-days, and often all the day. **Throughout all Galilee.** This was his first tour through Galilee, confined probably to the region near the lake, and lasting only a few weeks, but crowded with labors and events.

40. A leper. Luke says "full of leprosy," in the highest stage of the disease, which began with blotches on eyelids and palms of the hands, and gradually spread over the entire body. Some varieties ran their course, and left the system, but others caused decay of the body, and ended only in death; and all forms were alike incurable, and made the sufferer ceremonially unclean. A type of sin, it was, 1). Hereditary. 2.) Loathsome. 3.) Progressive. 4.) Incurable. **Kneeling down.** A bold act, since the leper was forbidden to approach other men, but must stand afar off, and announce his leprous condition to all who came near him. **If thou wilt.** This was probably the first instance of a leper healed by Jesus, hence, this man's faith was remarkable. He came, as a sinner should come, 1.) Directly. 2.) Boldly. 3.) Humbly. 4.) Believingly.

41, 42. Moved with compassion. While the first three gospels relate this event, Mark alone records Christ's feeling of compassion. (10) *We have a Saviour who not only feels for us, but feels with us.* **Touched him.** An act forbidden by Jewish custom, as bringing defilement. By it Christ showed his superiority to ceremonial law, and his love for suffering humanity. (11) *Christ touches our human nature at its every point.* **I will.** "I do will it." (12) *That almighty will of Christ—what power can resist it?* **Cleansed.** A type of sin taken away, 1.) Immediately. 2.) Fully. 3.) Divinely.

43, 44. Straitly. "Strictly." [Rev. Ver.] **Sent him away.** Sent him out, not to declare the miracle, but to conceal it. **Say nothing.** Jesus never sought publicity for his miracles, never relied upon them to compel the faith of men, and seems to have wrought them only from compassion and the desire to do men good. He was unwilling to abandon the higher spiritual purposes of his coming, and give his entire time to curing the physical ills of men. **Show thyself.** When a leper recovered his health, (as in some varieties was the case,) he went to the priest, was examined according to certain forms, and received the formal certificate of his restoration. A room in the Court of the Women was set apart for this service. **Offer....those things.** The directions are given in Lev. 14. **Testimony.** As a testimony that the healing had been wrought, and as a proof that Jesus possessed divine power.

45. Began to publish. His disobedience is not to be wondered at, for the miracle was great, and his heart was full; nor do we find that Jesus greatly blamed him for it. **Jesus could no more openly.** The result was what Christ had wished to avoid, a universal curiosity to see and profit by his wonder-working powers; far from the interest in his teachings which he desired. **The city.** Should be "a city," [Rev. Ver.,] for the eagerness of the multitude not only kept him from Capernaum, but all the larger towns of Galilee. **Desert places.** Not literal *deserts*, but places thinly populated. Yet even there the throng followed the divine Teacher.

HOME READINGS.

M. Power to heal. Mark 1. 29–45.
Tu. The waters healed by Moses. Exod. 15. 22–27.
W. The widow's son restored. 1 Kings 17. 17–24.
Th. The leper healed. 2 Kings 5. 1–18.
F. The king healed. 2 Kings 20. 1–11.
S. The lame man healed in the temple. Acts 3. 1–16.
S. The cripple healed at Lystra. Acts 14. 1–20.

GOLDEN TEXT.

I am the Lord that healeth thee. Exod. 15. 26.

LESSON HYMN. C. M.

Hymnal, No. 320.

When wounded sore, the stricken soul
Lies bleeding and unbound,
One only hand, a pierced hand,
Can heal the sinner's wound.

'Tis Jesus' blood that washes white,
His hand that brings relief;
His heart that's touched with all our joys,
And feeleth for our grief.

Lift up thy bleeding hand, O Lord!
Unseal that cleansing tide;
We have no shelter from our sin
But in thy wounded side.

TIME.—A. D. 27, immediately following the last lesson, while Jesus was in his first circuit around Galilee.

PLACE.—Capernaum, and the province of Galilee.

PARALLEL PASSAGES.—The healing of Peter's wife's mother. Matt. 8. 14–17; Luke 4. 33–41. The first tour of Galilee. Matt. 4. 23–25; Luke 4. 42–44. The cleansing of the leper. Matt. 8. 2–4; Luke 5. 12–16.

DOCTRINAL SUGGESTION—The compassion of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. In the Home, v. 29–31.
Relate the incident that took place at the home of Peter.
What trait of character in Christ did it display?
How is sickness a type of sin?
How may we secure Christ's blessing for our friends?
How did the restored woman show her gratitude?
How may those who have been saved by Christ minister to him?

2. In the City, v. 32–34.
How did the miracles of Christ lead to more miracles?
How does this illustrate the work of salvation?
Why did not Jesus suffer the devils to speak?
Whose testimony to his power does Christ desire?

3. In the Country, v. 35–45.
What did Christ do early in the morning?
Name instances when Christ prayed. Matt. 14. 23; Luke 6. 12.
How does Christ here give us an example?
What did Christ propose to do, and why? ver. 38, 39.
How was a leper healed?
How does leprosy and its cure illustrate sin and its cleansing?
What was Christ's command to the leper, and its reason?
How did the result show the wisdom of this command?
Why was the preaching of the Gospel more important than the healing of diseases?

Practical Teachings.

How does this lesson teach—1. The power of faith? 2. The need of prayer? 3. The duty of obedience?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. In the Home, v. 29–31.
Into whose home did Jesus and his disciples enter?
Of what did they tell Jesus?
How may we tell him about our friends in trouble?
What did Jesus do to her?
Does Christ desire to come into our homes? Rev. 3. 20.

2. In the City, v. 32–34.
What happened in the city at evening?
Why did they bring these people to Jesus?
What did Christ do for them?
Why did he not let the evil spirit speak?

3. In the Country, v. 35–45.
What did Jesus do in the morning?
Why did he seek a solitary place for prayer?
What did his disciples tell Jesus?
How did he answer them?
Who came praying to Jesus, and what did he say?
What did Jesus say and do to him?
How did this illustrate the GOLDEN TEXT?
What did Jesus forbid this man to do, and why?
Did the healed man obey the words of Jesus?
What result followed?
How should we regard the words of Christ? John 14. 23.

Teachings of the Lesson.

Where in this lesson do we find—1. An example of telling troubles to Christ? 2. An example of bringing friends to Christ? 3. An example of Christ's willingness to bless men?

QUESTIONS FOR YOUNGER SCHOLARS.

1. In the House, v. 29–31.
Into whose house did Jesus go? **Into Peter's.**
Whom did he there find very sick? **The mother of Peter's wife.**
What did Jesus do to her? **He took her by the hand and lifted her up.**
What then took place? **She was made well at once.**

2. In the City, v. 32–34.
What happened at sunset on the same day? **A great crowd came around the door.**
Whom did they bring to Jesus? **Very many sick people.**
What did Jesus do to them? **He made them all well.**
What did this show him to be? [Repeat GOLDEN TEXT.]
From what will Jesus heal us? **From sin.**

3. In the Country, v. 35–45.
What did Jesus do early the next morning? **He went out alone to pray.**
What did the disciples say to him when they found him. **"All men seek for thee."**
What did Jesus say that he must do? **Preach in the other towns.**
What did this show? **That Jesus loves all people.**
Whom did Jesus heal while he was teaching? **A leper.**
What did he command the man? **Not to tell any one.**
Did the man obey Jesus? **No; he told all the people.**
What came from his telling every body? **Great crowds followed Jesus.**

Words with Little People.

1. Tell Jesus all about your troubles. 2. Tell Jesus about the troubles of your friends. 3. Try to bring all your friends to Christ. 4. Ask Jesus to cleanse your heart.

THE LESSON CATECHISM.

[For the entire school.]

1. What miracle did Christ work for the mother of Peter's wife? **He healed her of a fever.**
2. What took place in the evening of the same day? **Multitudes came to be healed.**
3. What did Jesus do very early the next morning? **He went out to pray alone.**
4. Where did he then journey, preaching and working miracles? **Throughout all Galilee.**
5. What is shown in the third lesson? **Christ's willingness to do good.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Aspects of the Saviour.

I. A FRIENDLY SAVIOUR.
Entered into the house. v. 29.
"Will come in....and sup with him." Rev. 3. 20.
II. A HELPFUL SAVIOUR.
Took her....lifted her up. v. 31.
"The Lord working with them." Mark 16. 20.
III. A MIGHTY SAVIOUR.
He healed many. v. 34.
"All power is given unto me." Matt. 28. 18.

IV. A Praying Saviour.
Departed into a solitary place....prayed. v. 35.
"Offered up prayers and supplications." Heb. 5. 7.
V. A Laborious Saviour.
Preached....throughout all Galilee. v. 39.
"Finished the work....gavest me." John 17. 4.
VI. A Willing Saviour.
I will, be thou clean. v. 41.
"Touched with the feeling of our infirmities." Heb. 4. 15.

ADDITIONAL PRACTICAL LESSONS.

The Spirit of the Gospel.

1. The Gospel has relation to the home and the family, as well as to the Church and congregation. v. 29.
2. The Gospel brings life and blessing to the home where it enters. v. 30, 31.
3. The blessings of the Gospel call forth grateful service from those who receive them. v. 31.
4. The Gospel every-where arrays itself against Satan's kingdom, and will have no alliance with it. v. 34.
5. The Gospel brings men into the joy of communion with God. v. 35.
6. The Gospel seeks to benefit not one place, but all places, with the glad tidings. v. 38, 39.
7. The Gospel has sympathy and help for men in trouble and suffering. v. 41.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

There is hardly a lovelier blossom than that of the apple-tree. And yet it seldom finds its way into a nosegay. To pluck it freely would be to spoil the supply of fruit with which the tree promises to be laden. But let a few blossoms find their way into the city, where the signs of spring are few and far between, and they will be a token of what is going on in country gardens and orchards, and still more of the ruddy and golden store which shall beautify and enrich the autumn.

But what has this to do with healing? Apparently nothing; but it may serve as an illustration in explaining the object of the bodily cures wrought by our Lord when on earth. The passage and Golden Text for to-day's lesson introduce the whole subject of healing and the Healer. To the unsophisticated minds of the children the subject is as simple as it is beautiful. They can enter with interest into the changing scenes depicted in the passage: the quiet room in Peter's house where the sick woman is suddenly restored to health and activity; the street thronged with people carrying their suffering friends on beds and couches to the door of the Healer; and the solitary place outside the city where the outcast leper ventures to approach him. And they can receive and remember the blessed truth that the Lord Jesus is as ready and able now as he was then, to help all who are in distress.

But to older scholars a question may suggest itself. It is all very nice to read about these sick people who were healed; no doubt it was a very joyful time for sufferers when such things took place. But of what good is it to us? For we cannot get the sick healed in that way now. The day has gone by for such miracles to be wrought. Probably they all of them know such people, who would be glad indeed if they could find some one to cure them. I remember a blind woman whose sorrow for the loss of her sight was roused afresh when she heard the gospel narratives of healing read aloud.

What then can we learn from the instances of our Lord's healing power in this passage?

1. The apple-blossom tells of the life and fruitfulness of the tree from whence it sprang. And so these miracles show the fullness of power and blessing stored up in the Lord Jesus. He came to give us all good things. And in no way could this truth have been better set forth than by the display of his power over disease and death, and in the bestowal of what to the ordinary mind is the first thing to be desired—health and soundness of body. This was a very visible, practical, every-day blessing, and one continually beyond the reach of human skill. There were many for whom the physician could do nothing, and if one did succeed in curing a sick man he could only accomplish it at much cost and trouble. But a mere word, or a touch, was sufficient from the new teacher. There was not a disease too virulent or too deep-seated for him. No form of suffering could baffle him. There is, at Putney, on the River Thames, a very large and well-appointed "Hospital for Incurables." All that care and kindness has done for them cannot prevent the sight being a sad one. But think what it would be if One entered those walls and bade the helpless sufferers "arise and walk;" if from those beds and carefully constructed couches hundreds should spring up in health and vigor! We can hardly imagine a greater display of power. And it was something like that which took place at Capernaum.

2. But the apple-blossom tells of something more than the inherent life and power of the tree. We do not think of the fruit which should follow simply as a useful and valuable product. The blossom suggests to us what is sweet, refreshing, and grateful to the taste. And if the miracles of healing performed by our Lord showed forth his almighty power, they made known no less his tender pity and compassion. After the morning spent in the synagogue he goes straight to the chamber of sickness. No sooner are the short hours of the Sabbath over than he meets the thronging multitude with their sick friends waiting to be healed. He does not linger at Capernaum among those whom he has benefited, but passes on to other towns and villages, that others too may partake of the blessing. And yet, while multitudes are ready to follow him, he finds an opportunity for the poor leper, whom all shun, to approach him, and he does not heal the leper by a word simply. He reaches out the hand of loving-kindness to the solitary and forsaken one, and touches him who has long been a stranger to any human touch. There are people who mar a benefit by their way of conferring it. With the Lord Jesus the way is as perfect as the work.

From these miracles of healing men did indeed learn something of the great Healer. Was it the sick only who desired to see him? Was it the friends of the sick merely who sought him? Look at ver. 37. Comp. Luke 4. 42. This was after the sufferers of Capernaum had been healed. Peter's words: "All men seek for thee," show how greatly the people had been attracted by the display of

power and of compassion which they had witnessed. And when in after times the same apostle wanted to describe the wonderful and lovely life of his Master, how did he do it? He could find no more fitting words than these: "Who went about doing good, and healing all that were oppressed of the devil." Acts 10. 38.

And if we would know him we can hardly do better than study and think over those "Bible stories" of healing which form some of the very earliest religious instruction given (and rightly so) to the little ones.

3. But do we wonder why there are no such miracles of compassion worked now—why disease still reigns and baffles us on all sides—why so many, even of Christ's own servants, have to suffer, and bear the "thorn in the flesh?" I am not forgetting the instances given from many and trustworthy sources of what is called "healing by faith." These are a few sprays from the wondrous tree of life, an earnest of what shall be hereafter. The Lord Jesus is the same as he was in those former days. Every disease is subject to him. But if all the apple-blossom is plucked, where will the fruit be? We do without the blossom that we may enjoy the fruit. We choose the better of the two. And our Lord has *something better to give than bodily health.* This is the great point to be brought out. His miracles of bodily healing show his love and his power, willing and able "to save to the uttermost." But he seeks to save the soul, to restore the soul to life and health, and energy and gladness, and to fit it for an everlasting heritage of glory. This is, with him who weighs all things aright, the first thing. But with man it is not so. Could we have every thing to our liking here below, how little should we care for the higher things! Were sickness and suffering removed from the earth, how many far more valuable blessings were lost to us! Perhaps our scholars may themselves know of some who can truly praise God for all their bodily affliction, knowing that chastening does and shall yield the "peaceable fruit of righteousness unto them that are exercised thereby."

But hereafter we shall have both blossom and fruit. And if the blossom be so sweet and so desirable, what will it be when both in all their fullness are ours?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

This lesson represents Jesus: 1.) In the family; 2.) In the city; 3.) In the solitary place; 4.) In the congregation; 5.) In the country; 6.) With the sufferer....Notice the spirit of Christ as shown in this lesson... The results that followed Jesus' miracles: 1.) Gratitude; 2.) Interest; 3.) Faith; 4.) Testimony....The leprosy as a type of sin: 1.) Hereditary; 2.) Loathsome; 3.) Defiling; 4.) Incurable ...How Christ healed the leper a picture of the cleansing from sin....The results of Christ's touch....ILLUSTRATIONS. A guest came to a house, and while he stayed prosperity, health, joy, was there—Christ is such a visitor...."Beautiful hands." They are not those of the most symmetrical form, but those which are opened in gifts, and whose touch is tender and loving ...Prayer is like a pump, hard to work when left unused, but easy, and bringing cool water when kept in constant use....Every healed man was a proclamation of Jesus' power, so every saved soul is an illustration and an evidence of the Gospel.

References. FOSTER'S ILLUSTRATIONS. Verses 29–32—*3881. Ver. 32—11679. Ver. 34—9355. Ver. 35—860. Ver. 40—7911. Vers. 40-45—*2102, *3695. [Starred numbers refer to the poetical volumes.]....FREEMAN: The synagogue, 636.

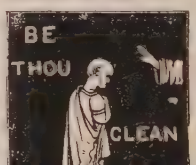
Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus can Cleanse.*

1. Recall the teaching in the synagogue, and the casting out of the unclean spirit, and let some child point out on the map the city in which this took place. See what the children can tell about Simon and Andrew, and tell that Jesus went to their house after leaving the synagogue. Relate the story of the healing of the sick woman, and show that though Jesus was the Son of God, he was yet Son of man, loving people, and trying to do them good.

2. Read verses 32 and 33, and question. Where was Jesus? At what city—in whose house? Who were brought to him—why? Make the scene as real as possible. The great crowd before the door at sunset, and Jesus in the midst healing sick people and casting out devils. Teach that here were sick bodies and sick souls. Jesus could cure one as well as the other. *Could he cure sick children?* Talk about sickness of the heart, and give some of its signs—fretfulness, wanting one's own way, impatience, anger, etc., etc. Ask if any in the class are sick in any of these ways, and show that Jesus is ready to cure them.



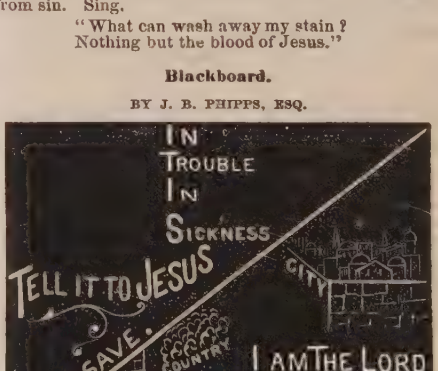
3. Ask children if they ever saw a man with one arm, or one who had lost an eye? The leper's disease covered him with dreadful spots, which ate away the flesh, so that his fingers dropped off, and his eyes were sometimes eaten out! He could not come near well people, but had to live outside the city wall, and associate only with lepers. Such a man heard of Jesus, and saw him healing sick people. See if children think that Jesus could and would heal such a one, and tell what was done.

The great lesson to be taught here is that the leper stands as a picture of what we are by nature. There are the dreadful spots of sin on our hearts, which will eat away the life of the soul unless they are washed away by the blood of Jesus. Let us encourage the little ones to go to him to-day, and every day, to be cleansed from sin. Sing,

"What can wash away my stain?
Nothing but the blood of Jesus."

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This is a double design. In the upper part, the thought that is prominent is, "*It is Jesus can save.*" If you are in trouble, or are sick, "*Tell it to Jesus.*" Notice that in all the examples presented to us in this and other lessons of Christ's healing power, he was told of the trouble by others, or the sick were brought directly to him. The lower part of the diagram represents the three divisions of the lesson, where Christ exercised his healing power.

A. D. 27.] LESSON IV. POWER TO FORGIVE. [Jan. 22.

Mark 2. 1-17. [*Commit to memory verses* 8–12.]

1 And again he entered into Caper'na-um after *some* days; and *it* was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and *he* preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Je'sus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Je'sus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee, or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Le'vi the *son* of Alphe'us sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Je'sus sat at meat in his house, many publicans and sinners sat also together with Je'sus and his disciples: for there were many, and they followed him.

16 And when the scribes and Phar'i-sees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Je'sus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

General Statement.

The fame of the new Teacher has now been blazoned throughout the land, and from all quarters people gather to hear his words. The house in Capernaum where Jesus dwells is surrounded day and night by an eager throng, and within its walls are met leading scribes from all the cities of Galilee and Judea, listening with critical spirit, but not yet fixed in their attitude toward him. There is a commotion without, as a group of four men endeavor to crowd their way through the mass of people, carrying a couch on which rests a palsied, helpless man. Finding their attempt vain, they mount the roof of the lowly dwelling, remove a portion of the covering, and lower their burden into the very presence of the Master. Faith speaks in their act, and though mindful of the unfriendly eyes upon him, Jesus says, "Thy sins be forgiven," and goes on with his discourse. There are curling lips and looks of scorn from the Pharisees at the thought of a *man* taking God's place as the forgiver of sin. But Jesus calmly looks around and reminds them that it is as easy to forgive sin as to restore the palsied, since both are miracles of divine grace; and then, to convince them that he could do either, he bade the man rise and take up his couch. In an instant power thrilled through the shaking limbs, the man arose, gathered up the bed on which he lay, and walked forth to his home, while Pharisees were confounded, and disciples rejoiced in their Master's triumph. Next, by the shore, we see the tax-gatherer sitting at his table, and summoned by Jesus. Instantly he rises, leaves his counter and his gains, and follows as one of the disciples. As a farewell to his former companions, and with the hope of influencing them toward Jesus, the new disciple gives a supper, at which the Saviour meets many of a class despised by the stricter Jews as neglecters of the law and the temple. Contemptuously these Pharisees point to Jesus as an associate of publicans and sinners. He tells them in turn that he has come to save not those who deem themselves so holy as to need no salvation, but those whose hearts are conscious of their need.

Explanatory and Practical Notes.

Verses 1, 2. Capernaum. See notes on Lesson II., ver. 21. **After some days.** During the tours through Galilee for preaching, Jesus made Capernaum his home, and returned thither from time to time. **In the house.** Perhaps the house of Peter, or some other disciple. **Gathered.** Showing the interest already excited by his miracles and teaching. (1) "*Where the king is, there is the court, and the gathering of the people.*" **He preached.** Not in the form of a set sermon, but declaring the kingdom of God and its requirements, repentance and faith. (2) *Jesus gives his preachers the example of work in season and out of season, in public and in private.*

3, 4. They come. From Luke 5. 17 we learn that other miracles were wrought, but this only is related in detail. **Palsy.** Paralysis, or loss of power to move the limbs, either partial or entire, a disease very common in the East. **Borne of four.** An item given only by Mark's graphic pen, and showing the utter helplessness of the sufferer. **Uncovered the roof.** Oriental roofs are often made of clay spread upon brushwood, which is laid on the rafters, so that a portion may be easily removed and readily repaired. **Let down the bed.** A light mattress, spread generally on the floor, as bedsteads are unknown to Orientals. (3) *Those who are conscious of their need will let nothing keep them back from coming to Jesus; and those who will come can always find a way to come.*

5. Saw their faith. Saw it by the omniscience of his divine eye, or saw it as evidenced by their act. Their faith consisted in their absolute confidence in his power to heal, and their trust that he *would* heal. (4) *Faith and prayer may be shown in deeds as well as words.* **Son.** He who was but thirty years old spoke with the compassion of the everlasting Father. **Thy sins be forgiven.** These words were spoken, perhaps because Jesus saw the needs of the man's soul were deeper than those of his body, perhaps because he wished to assert to the criticising scribes around, his own authority to speak as God's representative. (5) *Let us realize as we draw nigh to Christ, that he knows our needs before we tell them.*

6, 7. Certain of the scribes. From Luke 5. 17, we learn that there were many of the scribes present from all parts of the land; not as learners, but as critics; already unfriendly to Jesus, but not yet ready to take an open stand against him. By a few words of flattery Christ might have won the favor of this party, the ruling element in the nation; but he chose rather to be loyal to the truth, and meet with their bitter opposition. **Reasoning.** Not conversing, but watching and considering in silence. **This man.** The word in the original expresses a shade of contempt, "this fellow." The same word is used in John 9. 29. Already the Son of God is rejected by the sons of men. **Speak blasphemies.** In claiming as his right that which is the prerogative of God alone. **Who can ... but God only.** "But one, even God." [Revised Version.] Upon their view, that Jesus was a mere man, they were justified in their charge, for not even the greatest prophet ever claimed the right to pardon sin. (6) *Those who do not regard Jesus as God must regard him as a blasphemer.*

8, 9. When Jesus perceived. "Straightway.... perceiving." [Revised Version.] By his own indwelling divinity reading the thought in the minds of his enemies. **Whether is it easier,** etc. To *say* that the man's sins were forgiven, was easy, because no visible effect was produced; but to say, "Take up thy bed," would cover with confusion the one who spoke without supernatural power to enforce his utterance. Hence

that which was really the lesser miracle seemed to be the greater.

10. But that ye may know. By working a visible miracle, Jesus would show his power to work one greater but invisible. **The Son of man.** An expression which reveals not only the humanity of our Lord, but indirectly his divine nature also, since it is not used in the New Testament of any other person, and thus marks him out from men in general as *the* Son of man. **Hath power on earth.** A claim that he came not from earth, but was of higher than human origin, and while among men still held the kingly prerogative of pardon which he possessed upon the heavenly throne. (7) *Thus in Jesus Christ God and man are mysteriously blended and interwoven.*

11, 12. I say unto thee. Prophets and apostles wrought their miracles in the name of another; Jesus invokes no higher name than his own. **Arise, and take up.** Thus far, the palsied man lay helpless, though his sins were forgiven, and the joy of pardon was in his heart; and but for this word, he would have still remained a paralytic. **He arose.** See in this event a picture of a soul's salvation: 1.) Need. 2.) Seeking. 3.) Faith. 4.) Pardon. 5.) Power. **Glorified God.** Even the scribes could not resist the tide of popular feeling, and praised God for sending to men the mighty wonder-worker. (8) *Bodily restoration makes a deeper impression on men than the greater miracle of salvation.*

13, 14. By the sea-side. Perhaps to enable larger audiences to hear him, or for rest and enjoyment, as Jesus ever loved the sea. **Taught them.** Never too tired to teach to souls the way of life. **Passed by....saw.** In the quick glance of a passer-by, Jesus took in the entire man, and saw all the work which he could do with tongue, pen, and influence, for his cause. (9) *So he sees the possibilities in every soul.* **Levi.** Elsewhere called **Matthew.** He was a publican, or collector of the Roman taxes, one of a class held in contempt by the Jews. To call such a person into the circle of disciples was a bold step, sure to bring unpopularity. Yet to that call we owe the Gospel of Matthew. **Receipt of custom.** "Place of toll." [Rev. Ver.] The place where the tolls or taxes were paid, probably a booth or table near the shore. **Followed him.** Showing thereby a prompt obedience springing from an earnest faith.

15. Sat at meat. Reclining on a couch. **Publicans.** The taxes of a province were sold at Rome to the highest bidder, who in turn sold them to other publicans, or collectors; and the lowest grade of officials paid for the privilege of assessing and collecting the taxes at their will. Most of them were corrupt, and deserved their infamy, but some were doubtless honest men. **Sinners.** This may mean those who made no pretense of observing the Jewish ceremonial law, with its endless requirements. Hence they lost social standing, were regarded as law-breakers, and defiled, and doubtless were often immoral in their lives. **Sat down with Jesus.** The words of Jesus found a way to the hearts of these "non-church-going people," and they were drawn to him.

16, 17. Scribes. Copyists and expounders of the law. **Pharisees.** "Separatists;" men who took pride in their minute observance of law. **How is it.** Spoken in sneering contempt of Jesus, as himself made unclean by his associations. **Whole.** "Strong," or "well." He does not mean that the Pharisees are righteous, but that they considered themselves so. **Sinners.** Those who need salvation, and are conscious of their needs, are the ones whom Jesus comes to save.

HOME READINGS.

M. Power to forgive. Mark 2. 1-17.
Tu. The need of forgiveness. Psa. 51. 1-19.
W. The promise of forgiveness. Isa. 1. 16-31.
Th. The sinner forgiven. Luke 7. 36-50.
F. Conditions of forgiveness. Acts 10. 34-48.
S. The joy of forgiveness. Psa. 32. 1-11.
S. The abundant forgiveness. Psa. 103. 1-11.

GOLDEN TEXT.

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Isa. 43. 25.

LESSON HYMN. L. M.

Hymnal, No. 305.

Behold, we fall before thy face;
Our only refuge is thy grace:
No outward forms can make us clean;
The leprosy lies deep within.

Jesus, thy blood, thy blood alone,
Hath power sufficient to atone;
Thy blood can make us white as snow;
No Jewish types could cleanse us so.

While guilt disturbs and breaks our peace,
Nor flesh nor soul hath rest or ease,
Lord, let us hear thy pardoning voice,
And make these broken hearts rejoice.

TIME.—A. D. 27, while Jesus was still on his first circuit of Galilee, and immediately following the events of the last lesson.

PLACE.—Capernaum, in Galilee.

PARALLEL PASSAGES.—Matt. 9. 2-13; Luke 5. 17-32.

DOCTRINAL SUGGESTION—The forgiveness of sins.

QUESTIONS FOR SENIOR STUDENTS.

1. An Act of Faith, v. 1-4.
Relate the incident which showed faith.
How was it much more practicable in the East than with us?
Wherein did their conduct show strong faith?
What instance of still stronger faith is given in Luke 7. 6, 7?

2. An Act of Mercy, v. 5-9.
What was the act of mercy?
How did it illustrate the GOLDEN TEXT?
Why did Christ say these words to the sick man?
How was it regarded by those who were present?
Wherein were they right and wherein wrong in their opinion?
What other divine attribute did Jesus show? v. 8.
What was the meaning of his question?

3. An Act of Power, v. 10-12.
How did Christ show his power?
How did this prove that he had authority to forgive sin?
What was the effect upon those who were present?

4. An Act of Grace, v. 13-17.
Relate the call of Levi.
By what other name was he known? Matt. 9. 9.
Why was this an act of special grace?
Why were the publicans despised by the people?
Who are meant by "sinners?"
How does Christ's answer encourage all men? 1 Tim. 1. 15.

Practical Teachings.

What obstacles do we find in coming to Christ?
What spirit will give us triumph over them?
What blessings may we obtain from Christ?
How are we here encouraged to come to Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. An Act of Faith, v. 1-4.
What took place when Jesus came back to Capernaum?
How was a rich man brought to Jesus?
How did those who carried him show their faith?
How may we show our faith in Christ?

2. An Act of Mercy, v. 5-9.
How did Jesus show mercy to the sick man?
Who heard the words of Christ?
What did they think when they heard Christ's words?
What, then, did this act show concerning Christ?
What did Jesus say to these people?
What did he mean by this?

3. An Act of Power, v. 10-12.
How did Jesus show his power?
What did this show Christ to be? Acts 5. 31.
What followed his command to the sick man?
What was said by the people who were present?
How did Christ's act illustrate the GOLDEN TEXT?

4. An Act of Grace, v. 13-17.
Whom did Jesus see as he passed by?
By what other name was he known? Matt. 9. 9.
What did Jesus say to him?
How did he receive the command?
Who sat with Jesus in the publican's house?
What did the Pharisees say?
Who are the ones that need Christ most?

Teachings of the Lesson.

Where in this lesson are we taught—1. That Christ rewards faith? 2. That Christ forgives sin? 3. That Christ expects obedience?

QUESTIONS FOR YOUNGER SCHOLARS.

1. An Act of Faith, v. 1–4.
Who was one day brought to Jesus? **A man sick with palsy.**
What effect does the palsy have upon people? **They are helpless, and cannot move.**
How were the people that carried this palsied man hindered in getting to Christ? **By the crowd around the house.**
How did they bring the man to Christ? **By letting him down through the roof.**
What did their action show? **Faith that Jesus could heal him.**

2. An Act of Mercy, v. 5–9.
What did Jesus say to the sick man? **"Son, thy sins be forgiven thee."**
Who heard him say this? **Some people who did not love Jesus.**
What did they think? **That Jesus had no right to forgive sins.**
What did Jesus ask these people? **Which was easier, to forgive sins, or to heal the sick.**
What did his question mean? **That he had power to do both.**

3. An Act of Power, v. 10–12.
What did Jesus tell the palsied man to do? **To take up his bed and go home.**
What then followed? **The man rose up well.**
What did this show? [Repeat GOLDEN TEXT.]

4. An Act of Grace, v. 13–17.
Whom did Jesus call to be one of his disciples? **Levi, a publican.**
Who were the publicans? **Officers to whom the people paid the taxes.**
What did the people think of the publicans? **They were thought very wicked.**
What did Jesus say? **That he came to seek and save the sinners.**

Words with Little People.

1. Let nothing keep you back from Christ. 2. Never doubt his power to save you. 3. Seek from him the forgiveness of your sins. 4. Follow him at once when he calls you.

THE LESSON CATECHISM.

[For the entire school.]

1. Who was brought to Christ in Capernaum? **One sick of the palsy.**
2. How did they bring him? **By opening the roof.**
3. What did Christ say to him? **"Thy sins be forgiven thee."**
4. What followed his forgiveness? **He was made well.**
5. Whom did Jesus call to be one of his disciples? **Levi, or Matthew, a publican.**
6. Whom did Jesus say he had come to save? **Not the righteous, but sinners.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Various Relations to Jesus.

I. LISTENING TO JESUS.
Many were gathered together. v. 2.
"They hear....but will not do." Ezek. 33. 31.

II. SEEKING AFTER JESUS.
They come....bringing one sick. v. 3.
"Seek, and ye shall find." Matt. 7. 7.

III. COMING TO JESUS.
Uncovered the roof....let down the bed. v. 4.
"Come unto me....give....rest." Matt. 11. 28.

IV. BELIEVING IN JESUS.
When Jesus saw their faith. v. 5.
"Believe on the Lord Jesus Christ." Acts 16. 31.

V. OBEYING JESUS.
He arose, took up the bed. v. 11.
"Whatsoever he saith....do *it*." John 2. 5.

VI. FOLLOWING JESUS.
He arose, and followed him. v. 14.
"Take up....cross....follow me." Luke 9. 23.

VII. COMMUNING WITH JESUS.
Sat at meat in his house. v. 15.
"Fellowship with....Jesus Christ." 1 John 1. 3.

ADDITIONAL PRACTICAL LESSONS.

Christ in the House.

1. Christ in the house soon becomes prominent and attracts attention. v. 1, 2.
2. Christ in the house finds opportunity for the preaching of the Gospel. v. 2.
3. Christ in the house is sought by men for the blessings which he bestows. v. 4.
4. Christ in the house is watched by jealous and unfriendly eyes. v. 6, 7.
5. Christ in the house can read the thoughts and see the hearts of those around him. v. 8.
6. Christ in the house shows his power to heal and his authority to forgive. v. 11.
7. Christ in the house is willing to meet with sinners, that he may transform them into saints. v. 17.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

IN the lesson for last week we had the subject of bodily healing brought before us. We noticed that he who has power over all kinds of suffering, and whose compassion reaches to the very lowest of his creatures, often withholds the healing that seems to us so needful. And he does this because there is a heavier burden yet to be removed, a yet higher benefit to be conferred. And the reception of the lesser benefit might hinder the reception of the greater. What this higher benefit is, and what the burden which it is designed to relieve, we find in the passage appointed for to-day.

1. *What is the heavier burden?*

We see it first in a single individual. Here is a man, probably young, (our Lord addresses him as "son," or "child,") whose life is utterly withered and marred. He is not only useless to his fellows, but is dependent on them for the supply of all his needs—a poor helpless paralytic. He was not among the numbers carried to the door of Peter's house, and there healed. It may be that he had not then heard what was going on, or there was no one at hand to bring him. But he has heard about it since, and as soon as the Lord Jesus comes back to Capernaum his friends are ready to carry him into the Healer's presence. Any one, it seems to us, would be moved with pity for a man in such a condition. But he has a deeper cause for suffering than his helpless body. That is, indeed, a burden to him. But he has another burden, far heavier. It may be that no one knows of it. What reveals it at length? Our Lord's first words to him. It is the *burden of sin.*

We see it next in a company assembled together. The band of sick ones gathered before Peter's house was a sight to awaken compassion. But this, if we could view it rightly, was a yet sadder spectacle. It is a company of "publicans and sinners," in good bodily health, we may suppose, since they are assembled for a feast. But they are outcasts from society. Their presence, their very touch, is shunned by other men as if it were something infectious. The respectable world has nothing but condemnation for them. Has it misjudged them? By no

means; they are what it calls them, "sinners." And they know it. The burden of sin is manifestly upon them, and it may be that many of them would give any thing to be rid of it.

Then, are open sinners like these, with here and there a solitary individual, the only persons who know this deeper form of suffering? Certainly not. It is common to all kinds and classes of men, to every rank and every age. It is more wide-spread than bodily sickness. People may grow up to middle life with scarcely an ailment—indeed, I know one elderly lady who cannot remember ever having been ill!—but sin begins with consciousness, and only too soon does the little child know what it is to do, and to have done, wrong.

But our scholars may reason thus: "I daresay I have not always done right, but really my conscience does not trouble me much. I feel no burden of sin." Very true. A dentist once told me, after extracting one tooth, that there was another one decayed—would I not wish that removed also? "O no," I replied, "it does not hurt me." But he said, "It will hurt you." And he was right. And the burden of sin will press one day. Better that it should press in this world than in the world to come! And best of all, whether it presses or not, to have it removed.

2. *What is the higher benefit?*

Just this; the removal of guilt, or the forgiveness of sins. We do not know whether the paralytic had already sought any means of obtaining ease of conscience. He might have found it in the Scriptures of the Old Testament—though far less clearly revealed than it is to us. But copies of the Scriptures were not common in those days, and he could not be an attendant at the synagogue, where the word was read every Sabbath. Could the rabbis help him? We saw in our last lesson that they had no light to give. They would only point to the observance of the Jewish ordinances, which could never

> "Give the guilty conscience peace,
> Or wash away the stain."

Still less could the "publicans and sinners" find relief, however they might have longed for it. To them every door seemed closed. The sick might venture into the presence of the wonderful Teacher who had come to Capernaum, but could the "publicans and sinners" hope to be received? Must not his very purity forbid their approach? The helpless paralytic was borne by sympathizing friends into the Master's presence, but who would bring the outcast and despised?

Yet the Lord Jesus had compassion on both: the sick man presented no petition, though his very appearance was a mute appeal for bodily healing. But the Great Physician looked below the surface, saw the deeper need, and conferred first of all the higher benefit. Then he immediately attested the authority and power of his word by restoring to the helpless frame strength and energy, so that "they were all amazed, and glorified God."

Nor do the publicans as yet seem to have drawn near to him in the way in which they afterward did. Luke 15. 1. They had probably lingered on the outskirts of the crowds who followed him, heard some of his gracious words, and witnessed some of his miracles. And they may have begun to wonder whether he might perhaps look upon them also with kindness, and whether in that kingdom which he preached there might possibly be room for them. Were they left long to conjecture? No. For directly after the Lord Jesus had pronounced the paralytic forgiven, and sent him away in health and vigor, as he "passed forth from thence," (Matt. 9. 9,) he called one of the despised and hated publicans to be his disciple.

It was probably some weeks later that the "feast" (Luke 5. 29) given by Matthew took place. That call had shown that none were too sinful or degraded to be reached by the compassion and the love of Jesus. And there were now "many publicans and sinners" who "followed him." That he should eat and drink with people of such ill-repute roused still further the anger of the Pharisees, already awakened by the words of forgiveness to the paralytic.

But this was the very occasion of his coming—"to call sinners to repentance." The sick would readily come to him, but the "sinners" must be called. They needed his loving invitations to wake up in them the feeling of their real need. And why did he call them? Because he had "power on earth to forgive sins." As the "Son of Man" he was to be "wounded for our transgressions," and "bruised for our iniquities," and, therefore, as the "Son of Man" he had authority to pronounce forgiveness. He alone bore the burden of sin for us, and his hand alone can lift that burden off us. And this benefit, a full and free forgiveness, he is ready to bestow on each one who seeks it. Bodily disease must often be borne through this life, but the greater burden, the burden of sin, need not. The great Healer no longer walks the earth in human form, but he is exalted at the right hand of God "a Prince and a Saviour, to give repentance . . . and remission of sins." Acts 5. 31.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a diagram of Oriental house, and explain the opening of the roof. Show the various aspects of Jesus: 1.) As teacher; 2.) As healer; 3.) As Saviour; 4.) As Master; 5.) As seeking sinners....Word-pictures of 1.) Jesus in the house; 2.) Jesus by the sea; 3.) Jesus at the table....Various relations of men to Jesus. (See Analytical and Biblical Outline.)....What Christ brings to men: 1.) Instruction, knowledge; 2.) Forgiveness; 3.) Strength; 4.) Renewal; 5.) Mercy....What Christ requires: 1.) A sense of need; 2.) A spirit of determination; 3.) A spirit of faith; 4.) A spirit of obedience; 5.) A spirit of humility....ILLUSTRATIONS. The Great Mogul, emperor of India, on his birthday was weighed in turn with silver, gold, and pearls, which were distributed among the people. How much greater the riches of mercy which Christ comes to bring!....Said Aristotle, in giving to a worthless, needy person, "I give not to him, but to the human in him." So Christ sought out the sinners....Faraday, the chemist, dropped a silver cup into a vessel full of acid, by which the cup was entirely destroyed. The chemist mingled with the acid another liquid, which precipitated the silver in a mass. So Christ came and restored the precious souls lost by sin.

References. FOSTER'S ILLUSTRATIONS. Vers. 1–12—*3852. Ver. 3—11803. Ver. 5—3443. Ver. 7—2344. Ver. 10—4300. Ver. 14—*3759. Ver. 15—3917. Ver. 17—*759, 7290. [Starred numbers refer to Poetical Illustrations.]....FREEMAN: The bed, 649; The roof broken up, 736.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus can Forgive.*

1. If the President should come to visit in the town where you live, you would hear of it. Read verse 1. Who had come again to Capernaum? Yes, Jesus, and every body was talking about it. Get children to tell why so much notice was taken of his coming. What had he done when there before? Get a picture of an Eastern house to show, or draw one on the board, showing the porch and the court, and tell that the crowd of people filled not only the house, but these also. What did they want? They wanted to hear and see Jesus, and get something from him. What has Jesus to give?

2. Make three squares on the board. Print above, "What Jesus can give." Ask what he gave to the leper, and print in the square, "A well body." Read last clause of verse 2, and make open Bible in the second square, printing on it "The Word." Say that now you will tell lesson story, and they must tell you what to print in the third square, after hearing the story. A teacher who is not sure of her ability to tell a story in a pictorial way, should practice with little children at home before going to class. If the attention of a little three-year-old can be held, there is no doubt about the older ones. This story is a vivid one, and the teacher who enters into the spirit of it will make the scene life-like.

3. If the fact that Jesus forgave the man's sins first, and made that his most prominent work, be dwelt upon, the children will be ready to tell us to print "A New Heart" in the third square. The blackboard illustration may also be used in impressing the lesson of Jesus' power.

Show that children need when sick a well body. They need God's word to teach them where they may get it. They need a new heart if they are sinful. How can they have these gifts? Teach that faith is just believing Jesus, and they can only have his gifts by believing him enough to take them.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. From the hand of Jesus is mercy, power, and grace, shining down on a sin-sick heart. The same hand that touched the body in healing power can touch the heart in forgiving power.

A. D. 27.] LESSON V. THE PHARISEES ANSWERED. [Jan. 29.

Mark 2. 18-28; 3. 1-5. [*Commit to memory vs.* 3, 1–5.]

18 And the disciples of John and of the Phar'i-sees used to fast: and they come and say unto him, Why do the disciples of John and of the Phar'i-sees fast, but thy disciples fast not?

19 And Je'sus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Phar'i-sees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what Da'vid did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of A-bi-a'thar the high-priest, and did eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

1 And he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he said unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

General Statement.

While John the Baptist sits in his prison, awaiting the approaching sword, there remain a band of his followers, still loyal to his teachings, endeavoring to graft the new kingdom upon the old, and observing the forms and fasts of Jewish custom. Jesus shows that fasting and outward observances should represent the true state of the soul, and should not be mere matters of form. Then he advances with the declaration that the new Gospel and the old law are not to be united, that the old has passed away, and the new has come, to have its own laws, its own system, and its own form; that He who proclaimed the Gospel spoke with an authority not less than His who uttered the law. The same principle was proclaimed at another time, perhaps as the Saviour and his disciples returned from the Passover at Jerusalem. Walking through the wheat-fields on the Sabbath, he permitted the Twelve to gather the heads of grain, and eat their kernels, an act which the minute system of the scribes had declared to be a violation of the Sabbath-law. With a single sentence he brushed aside the accumulation of human tradition which had gathered about and crusted over God's commandment, and declared that the Sabbath was divinely instituted, not as a burden, but as a privilege, to be made a joy and not a

tax. Again, in the familiar synagogue on the Sabbath, he meets one whose condition, with an arm withered and dead, appeals to his sympathy. They watch, not with compassion for the man, but with hate against the Saviour, hoping to find ground for accusation. He reminds them that they, by plotting for his destruction, were violating the spirit of God's law, while he, by deeds of mercy, was upholding it; and then, with a look of sorrow at their hardness of heart, by a word restores the helpless arm to strength; thus at once confuting his adversaries, enlarging the liberties of man, and proving his divinity by works of blessing.

Explanatory and Practical Notes.

Verse 18. Disciples of John. Most of the followers of John the Baptist had become disciples of Jesus, but a few still clung to his cause, and looked with unfriendly eyes upon the growing influence of Jesus. **Used to fast.** "Were fasting," [Revised Version,] that is, as their habit. The law required but one fast during the year, on the day of Atonement, (Lev. 23. 26–32,) but the scribes had appointed several others, and the stricter Pharisees fasted on two days in each week. Luke 18. 12. **Thy disciples fast not.** Encouraged by their Master's example, and perhaps by his direction, the disciples had broken away from the Jewish custom.

19, 20. The children of the bridechamber. The companions of the bridegroom during the wedding feast, which often lasted a week. **The bridegroom** here represents Christ, and the children of the bridechamber, his disciples. The relation between Christ anc his followers is thus shown to be that of 1.) Companionship; 2.) Love; 3.) Happiness. **They cannot fast.** (1) *There is joy while Christ is near the soul on earth.* (2) *How great then will be the eternal gladness of heaven!* **The days will come.** Christ's first intimation of his own death, which must have been but dimly understood by his disciples. **Taken away.** "What man ever looked so calmly, so lovingly, from such a height down to such a depth!" **Then shall they fast.** "Then will they fast." [Revised Version.] It is not a command, but a prophecy. The disciples would fast in the times of persecution after their Lord's ascension, but it was to be from consciousness of need, not by precept.

21. No man....seweth. See the Revised Version, "No man seweth a piece of undressed cloth (that is, leather which has not been tanned or prepared, or cloth which has not been fulled or shrunken,) on an old garment; else that which should fill it up taketh from it, the new from the old, (that is, in the process of shrinking) and a worse rent is made." Garments in the East, whether made of leather or of cloth, would in either case serve as an illustration of the principle, that new and old could not be mingled. The application was especially to disciples of John the Baptist, who were vainly endeavoring to unite the new spirit of reform with the old Pharisaic spirit of ceremonialism. Christ tells them that the new kingdom must have its own legislation suited to its spirit. (3) *In Christ all things are made new.*

22. New wine into old bottles. "Wine-skins." [Revised Version.] In the East wine is kept not in bottles, but in skins. The new and fermenting wine must be placed in a fresh skin, which will permit its expansion, or it will burst. (4) *There is a power and vitality in gospel experience which must find its own channels.*

23, 24. Through the cornfields. Any kind of grain is meant, probably wheat or barley. In the East there are no fences, but the crops are within reach of the passer-by on the path. **On the sabbath.** The Jewish custom permitted people to walk on the sabbath a little less than a mile; but they so evaded it in practice as to go as far as they chose. **Pluck the ears.** This was permitted, both by custom and law. Deut. 23. 25. **That which is not lawful.** They did not object to plucking the grain, but to doing it on the sabbath, because that was a kind of reaping.

What David did. See 1 Sam. 21. **When he had need.** His need justified the infraction of the letter of the law. **The days of Abiathar the high priest.** Abimelech, the father of Abiathar, was then high priest, but his son is named as the more prominent character. **The show bread.** Twelve cakes of unleavened bread, kept on the table in the holy place. David's necessity made the act righteous; for the most sacred things are hallowed by giving to those in need. (5) *Ceremonial regulations may be set aside by necessities.*

27, 28. The sabbath was made for man. Established, not to become a burden, but a delight, as a rest from earthly toil, and a means of grace. (6) *We should always strive to make God's service a joy to our souls.* **Not man for the sabbath.** Man is of more importance than the sabbath, and the sabbath should be received as God's gift, not as a yoke of bondage. (7) *Let us keep the sabbath as a privilege, rather than a duty.* (8) *Let us see how we can make it a delight.* "The Christian must be willing to die for a principle, but is not required even to suffer a pang of hunger to preserve intact a ceremonial."—*L. Abbott.* **Lord of the Sabbath.** Thus does Jesus calmly claim for himself an authority greater than that of Moses. Notice that he does not abolish the sabbath, but gives to men the principle for its continued observance.

1, 2. Entered again. Notwithstanding the growing opposition of those who were the rulers in the synagogue-worship, Jesus still takes part in it. (9) *Our attendance at church should not be influenced by our feeling toward any whom we meet there.* **Withered hand.** Dried up, dead, and helpless. (10) *How many are found among God's worshipers whose spiritual hands are withered!* **They watched him.** Utterly without sympathy for the man's need, but with hearts of hate toward Jesus. (11) *Do any now come to God's house with such feelings toward their fellow-worshipers?* **Heal ....on the sabbath.** Some scribes were so scrupulous that they forbade setting a dislocated bone, or administering an emetic to a sick person, on the sabbath. **Accuse him.** With formal charges before the local judges, who were probably also the rulers of the synagogue.

3, 4. Stand forth. Jesus knew his adversaries' thoughts, and proposed to show their spirit. **Lawful to do good....or to do evil?** He was there to do good, they with spirit of evil; he to deliver, they to slay. As if he had said, "Which of us, you or I, is breaking the sabbath?" **Held their peace.** They could not deny their guilty consciousness, and they would not confess it.

5. With anger. Not in the anger of a petulant spirit, but in the spirit of righteous indignation against iniquity, all the more intense because with his omniscience he saw the hatred brooding in their hearts. **Being grieved.** "A sweet mixture of sinless passions."—*Trapp.* **Stretch forth thine hand.** The man had his part to do in the restoration. His will must act with the divine will. (12) *And so the strengthless soul has power just as it exerts itself in accordance with God's promise.* **Restored whole.** In the act of obedience the man finds power to do what had seemed impossible.

HOME READINGS.

M. Christ and the Sabbath. Mark 2. 18–28; 3. 1–5.
Tu. The first Sabbath. Gen. 1. 26–31; 2. 1–3.
W. The law of the Sabbath. Exod. 31. 12–18.
Th. Keeping the Sabbath. Neh. 13. 15–22.
F. The rewards of the Sabbath. Isa. 56. 1–7.
S. The joy of the Sabbath. Isa. 58. 6–14.
S. The heavenly Sabbath. Heb. 4. 1–11.

GOLDEN TEXT.

Remember the sabbath day, to keep it holy. Exod. 20. 8.

LESSON HYMN. 7, 6 *l.*

Hymnal, No. 88.

Safely through another week,
God has brought us on our way;
Let us now a blessing seek,
Waiting in his courts to-day:
Day of all the week the best,
Emblem of eternal rest.

While we pray for pardoning grace,
Through the dear Redeemer's name,
Show thy reconciled face,
Take away our sin and shame;
From our worldly cares set free,
May we rest this day in thee.

TIME.—A. D. 27, about a month after the events of the last lesson. Dr. Strong regards verses 18–22 as belonging to an event six months afterward, but most writers place them in connection with the call of Matthew.

PLACES.—On the way to Galilee, (2. 18–28.) In Capernaum, (3. 1–5.)

CONNECTING LINKS.—Christ's second passover, and the miracle at Bethesda. John 5. 1–47.

PARALLEL PASSAGES.—With verses 18–22, Matt. 9. 14–17; Luke 5. 33–39. With verses 24–28, Matt. 12. 1–8; Luke 6. 1–5. With verses 1–5, Matt. 12. 9–14; Luke 6. 6–11.

DOCTRINAL SUGGESTION—The true principle of the Sabbath.

QUESTIONS FOR SENIOR STUDENTS.

1. The True Fast, v. 18–22.
What is religious fasting?
Why do people fast?
What were the doctrines held by John's disciples? Acts 19. 4.
How did the Pharisees fast? Luke 18. 12; Matt. 6. 16.
What principle governing fasting did Christ declare?
When did the early Church fast? Acts 13. 2, 3; 14. 23.
What did Christ illustrate by the "new cloth" and "new wine?"
How did this apply to the followers of John the Baptist?
What is here taught concerning newness in Christ? 2 Cor. 5. 17.

2. The True Sabbath, v. 23–28, 1–5.
State the general law of the Sabbath in the GOLDEN TEXT.
What event caused a discussion concerning the Sabbath?
How did Christ justify the conduct of his disciples?
What did this illustration teach concerning the use of the Sabbath?
State and explain the principle which Christ enunciated.
What high claim did Jesus make?
Relate the event which occurred in the synagogue.
How did Christ's question in verse 4 reflect upon his enemies?
What did he say as reported in Matt. 12. 10, 11?

Practical Teachings.

Under what circumstances should Christians fast?
How may we become thoroughly new through Christ?
In what spirit should we keep the Sabbath?
What work may we always do on the Sabbath?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The True Fast, v. 18–22.
What is it to fast?
How often did the Pharisees fast? Luke 18. 12.
What reason did Jesus give for his disciples not fasting?
Who is meant by "the bridegroom?"
When did Christ say that his followers would fast?
When should Christians fast? [ANS. In times of trouble.]
What did Christ say about new cloth on an old garment?
What did this mean?
What was meant by the "new wine in old bottles?"
What did Paul say in 2 Cor. 5. 17?

2. The True Sabbath, v. 23–28, 1–5.
What did the disciples do on the Sabbath?
Had they a right to do it? Deut. 23. 25.
Why did the Pharisees complain of it?
Whose example did Christ name to them?
Where is this event related? See 1 Sam. 21. 1–6.
What did Jesus give as the law of the Sabbath? v. 27.
What should we do, and what not do, on the Sabbath?
Whom did Jesus meet in the synagogue on the Sabbath?
Why did the people who were there watch him?
What did Jesus say to the people and to the man?
How did the man show faith in Christ?

Teachings of the Lesson.

Where does this lesson show us—1. The joy of those who are with Christ? 2. The new nature of those who are in Christ? 3. The Sabbath as kept by Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The True Fast, v. 18–22.
What is it to fast? **To go without food at certain times while worshiping God.**
Who used to fast? **The Pharisees and the disciples of John the Baptist.**
Who were the Pharisees? **People who tried to appear better than they really were.**
For what did they blame the disciples of Jesus? **Because they did not fast.**
When did Jesus say that his disciples could not fast? **So long as he was with them.**
When did he say they would fast? **When he was taken from them.**
What did Jesus tell about the Gospel? **That it was to make men all new.**

2. The True Sabbath, v. 23–28, 1–5.
What is the commandment about the Sabbath? [Repeat GOLDEN TEXT.]
What did Jesus' disciples do as they walked through wheat-fields on the Sabbath? **Picked the heads of wheat and ate them.**
What did the Pharisees say? **That this was breaking the Sabbath.**
What did Jesus say? **"The Sabbath was made for man."**
What did this mean? **That the Sabbath should be a help, and not a burden.**
Where did Jesus go on another Sabbath day? **To the synagogue.**
Whom did he there find? **A man whose hand was withered.**
What did the Pharisees do? **They watched to see if he would heal on the Sabbath.**
What did he ask them? **"Is it right to do good on the Sabbath?"**
How did Jesus show that it was right to do good on the Sabbath? **By making the man well.**

Words with Little People.

You can make the Sabbath happy—1. By reading God's book. 2. By going to God's house. 3. By singing God's praise. 4. By doing good to others.

THE LESSON CATECHISM.

[For the entire school.]

1. When did Jesus say that his disciples would fast? **When he should be taken from them.**
2. What did he say that his Gospel and the old law were like? **Like new cloth in an old garment.**
3. What did he speak concerning the Sabbath? **The Sabbath was made for man.**
4. What did he claim to be? **Lord of the Sabbath.**
5. What work did he show to be right on the Sabbath? **Doing good.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Privileges of the Gospel.

I. GOSPEL GLADNESS.
Children of the bridechamber. v. 19.
"Be glad... marriage of the Lamb." Rev. 19. 7.
II. GOSPEL FELLOWSHIP.
While the bridegroom is with them. v. 19.
"Lo, I am with you always." Matt. 28. 20.
III. GOSPEL NEWNESS.
No man seweth new....on old. v. 21.
"All things are become new." 2 Cor. 5. 17.
IV. GOSPEL POWER.
New wine....into new bottles. v. 22.
"Ye shall receive power....Holy Ghost." Acts 1. 8.
V. GOSPEL FREEDOM.
The Sabbath was made for man. v. 27.
"The liberty wherewith Christ hath made....free." Gal. 5. 1.
VI. GOSPEL GRACE.
Lawful to do good on....Sabbath." v. 4.
"All things are yours." 1 Cor. 3. 21.

ADDITIONAL PRACTICAL LESSONS.

The True Follower of God.

1. The true follower of God seeks to make outward forms serve the inward, spiritual life. v. 19.
2. The true follower of God finds abiding joy in the presence of his Saviour. v. 19.
3. The true follower of God seeks entire newness in the Gospel of Christ. v. 21.
4. The true follower of God finds that all things of earth may minister to his benefit and enjoyment. v. 23.
5. The true follower of God regards the rule as of less importance than the spirit. v. 25, 26.
6. The true follower of God recognizes laws as made for man's benefit and not for man's burden. v. 27.
7. The true follower of God recognizes the authority of Jesus Christ as that of God. v. 28.
8. The true follower of God is controlled not by hate, but by love, of his fellow-man.

English Teacher's Notes.

BY SARAH GERALDINA STOCK.

When I was at school there were certain rules laid down by the principal which my school-fellows and I extremely disliked. We looked upon them as irksome restraints upon our liberty, and highly vexatious. If we could have evaded them without actual deceit we should most certainly have done so. And yet they were really framed with the intention of doing us good, and keeping us from harm.

It is the fact that restrictions and prohibitions which seem to involve no moral duty, are apt to be considered as matters of harshness and caprice on the part of those who set them up. And sometimes this is really the case:

"Man, vain man,
Drest in a little brief authority,"

is far too ready to multiply rules, and lay vexatious burdens on his fellow-creatures. It is just the contrary with the commandments of God—"his commandments are not grievous." 1 John 5. 3. They are always intended for our highest benefit. Even the minute rules of the Mosaic law, which could hardly fail to be burdensome to the flesh, were full of blessing for those who apprehended them rightly.

The passage might be taken as exemplifying the enmity of the Pharisees, and the constant jealousy, spying, and opposition, to which our Lord was subject. But as we shall meet with these later on, it would seem best to notice in this lesson *how our Lord dealt with the subjects which were made matters of complaint against him and his disciples.* The subject of the first was *fasting*, of the other two, *the Sabbath.* Both of these had been made by the Pharisees an occasion for laying fresh burdens upon their fellow-men, and instead of being productive of good, were thus rendered vexatious.

1. The first complaint was brought after the feast in Matthew's home, at which our Lord and his disciples had been present. One of the fasts which the Pharisees prided themselves on keeping was probably going on, and they were angry that our Lord had set it aside. The disciples of John the Baptist were puzzled about the matter, as they themselves strictly observed the fasts, and they seem to have acted as spokesmen for the Pharisees in the complaint: "*Thy disciples fast not.*"

Now what is our Lord's answer? Does he forbid fasting? No. Does he depreciate it? No. Does he command it? No. He recognizes it as a practice which has its proper place in the religious life, but must not be insisted on out of that place. In the Law of Moses there was but one season of fasting appointed, namely, the day of atonement. The only others of which we read in the Old Testament were during times of affliction and calamity, when the nation needed to humble itself for sin. The constantly recurring Jewish fasts were of human appointment, and rested on human authority. They might, indeed, like the old garment and the used-out wine-skins, have served a good purpose in their day, but with the new kingdom which our Lord preached, and the new life which he gave, they were out of harmony.

Then when were his disciples to fast? There was a time coming when they would not fail to do so. Their first fast, as his followers, would be in a time of mourning, when the "Bridegroom" was "taken away from them" to suffer "the death of the Cross." The fast of the Christian then is connected with sorrow. His own affliction, his own sin, or the sins and calamities of his nation, are reasons which may impel him to fast. Our Lord goes no further on this occasion. But at another time he connected fasting distinctly with prayer. Chap, 9. 29. And the few instances we have of it in the New Testament show that it was resorted to, together with and as the complement of prayer, mostly when any thing important was to be done. Acts 10. 30; 13. 2, 3; 14. 23.

I do not know whether correct teaching on the subject of fasting is practically as much needed in America as it is in England. I have seen a man fast (and certainly he did not hide it!) until he was unfit to teach his class in the Sunday-school—a fast evidently injurious to body and soul!

2. The second complaint was made out in the cornfields, where God's air and bounteous provision ought to have shamed the littleness of man's self-made rules: "*Why do they on the Sabbath day that which is not lawful?*" Did the law then forbid a man to eat on the Sabbath day? Certainly not. The Pharisees themselves did not scruple to hold feasts on that day. Luke 14. 1. But the plucking of the ears of corn was, according to their interpretation, a case of reaping, while rubbing them was considered as threshing. This was the keeping of God's holy day made burdensome!

How does the Lord meet this? Not by exposing the folly and harshness of the Pharisees. He does it by referring to the great, original purpose of the day of rest. "The Sabbath was made for man." Its observance does not come within the same category as fasting. It is a divine command. But the Sabbath itself is a gift. And our Lord's words virtually contain a rule for its use.

It is to be used for man's highest good. Therefore the command to "keep it holy." But does obedience to command involve the neglect of the actual wants of the body? Certainly not. Such neglect would divert the Sabbath from its original purpose.

The day of rest would become a day of burdens. The gift would be misused, and spoiled.

3. The third attack of the Pharisees was not made openly. They had come to the synagogue with a malicious purpose in their minds. They were lying in wait to find some fresh accusation against Jesus. But before their thought had found utterance, our Lord challenged them concerning the healing of the man with the withered hand. In his question he virtually lays down a second rule for the keeping of the Sabbath. It is to be used for the good of others. To spend it in mere idleness and self-indulgence is not to keep it holy. It is to waste and abuse the gift.

Here, then, are two distinct rules for our guidance:

1. *We must use the Sabbath for our own good.* No burdens which we are able rightly to lay aside should be borne upon the day of rest. Neh. 13. 19. Last week's cares, next week's work, should not encroach upon it. It is our God-given opportunity for rest of body, rest of mind, and refreshment of soul.

2. *We must use it for others.* There are sick ones to be helped, and lonely ones to be visited, and ignorant ones to be taught. No need that the hours should hang heavily, or be dawdled away in idleness, when our Lord has told us: "It is lawful to do good on the Sabbath-day."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

John the Baptist in prison, a word-picture.... The disciples of John and their usages.... The Pharisees and their rules of fasting.... Human rules added to the divine law.... The principles here announced by Christ: 1.) Concerning fasting—when and how Christians should fast; 2.) Concerning the Sabbath—how the Jews kept it, how the disciples kept it, how we should keep it.... The works which may be done on the Sabbath.... The spirit of Christ in contrast with that of the Pharisees: 1.) Christ and John; 2.) Christ and the disciples; 3.) Christ and the Pharisees; 4.) Christ and the Sabbath; 5.) Christ and the suffering.... The withered hand: 1.) Where it was; 2.) How Christ dealt with it; 3.) What the man must do—(1) Believe; (2) Obey.... ILLUSTRATIONS. *Pharisaic rules.* Rabbi Akiba in prison used the water given him to drink in washing his hands, saying, "Better die of thirst than break the commandment."... *The Sabbath.* A master having seven pearls gave six to his servant, but kept one for himself. The servant afterward seized the one pearl left. So men strive to rob God of the one day which he has reserved for his own glory.... A Jew who was reproached for a deed of mercy, because done on the Sabbath, said, "Good deeds have no Sabbath."

References. FOSTER'S ILLUSTRATIONS. Verse 18—2230. Ver. 19—2232. Ver. 22—6914. Ver. 24—*2700. Ver. 27—5129. Chap. 3, vers. 1-5—3486, 9307. [Starred numbers refer to Poetical Illustrations.] FREEMAN: Use of the term children, 650; Skin-bottles, 651; Free corn for the hungry, 660.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *All our days belong to God.*

1. Print "Pharisee" on the board, and describe the kind of man. A lesson here on the self-righteous spirit, which is too often found in little children, will not be out of place. Teach that the feeling of being better than another, of learning better lessons, of behaving better, of looking better, is the spirit of the Pharisee. Those who have such a spirit are ready to find fault with others. The Pharisees watched Jesus to see if they could not find some fault in him.

2. Tell some of the minute ways in which the Pharisees kept the law, and show why they were thus careful, not because of love to God, but because they loved themselves and wanted to show how good they were. Teach that any thing done from such a motive is not pleasing to God. They watched Jesus and his disciples go through the corn-field on the Sabbath day, and when they saw them pick the ears of corn, they said that was breaking the Sabbath. Talk familiarly with the children about things they do, and see others do, on the Sabbath, and teach them, as Jesus taught, that it is a day given us because we need it, and that God wants us to make it a day of pleasure. But we must find our pleasure in keeping it from love to God. Why did the Pharisee keep it? Why should we keep it?

3. Give the story in the first part of chap. 3, and see if children think that Jesus did right to heal the withered hand on the Sabbath. Tell them that the Pharisees thought he did wrong, and read verse 5. Teach that Jesus was angry with them because he loved them. Jesus loves us enough to be angry when we do not trust him enough to follow him. The Pharisees thought their way was better than his. We think our way best if we are not going the way Jesus did. Shall we let Jesus be angry with us because we do not trust him?

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. In the Golden Text, as arranged, the word REST appears as a part of it. But the Sabbath-day is more than a day of rest. It is a day for drawing nearer to God yourself, and doing good by drawing others nearer to him also.

LESSONS FOR FEBRUARY, 1882.

FEB. 5. Christ and His Disciples. Mark 3. 6-19.
FEB. 12. Christ's Foes and Friends. Mark 3. 20-35.
FEB. 19. Parable of the Sower. Mark 4. 1-20.
FEB. 26. The Growth of the Kingdom. Mark 4. 21-34.

Temperance in Sunday-Schools.

BY MRS. S. M. I. HENRY.

THERE is no question more vital to the success of our work as Christian teachers than that of total abstinence; hence it is eminently appropriate that we should give a little time and thought to its careful consideration.

Why should total abstinence be taught in the Sunday-school?

1. Because it has been demonstrated that even the most moderate use of alcoholic drinks may lead to intemperance, and intemperance is sin.

2. We should make special effort against the sin of intemperance, because it consists in taking into the human system an altogether foreign and destructive element—a poison which interferes with the functions of the body so as to render it insensible to the influences of the Spirit who alone convicts of sin.

3. Because alcohol is a mighty aggressive force, antagonizing Christ at every point in his effort to save the world; denying his word; profaning his name; desecrating his Sabbath; defiling his house; defying his law; scorning his love; breaking up the home; hindering the Church, by robbing her of the men and the money which are hers by right; making her prayers fruitless, and the blood of Christ of no effect in the salvation of the victims of drink.

4. Because alcohol is no respecter of persons. If it can but get the opportunity, it will as readily ruin the son of the Christian home, the Sunday-school boy or girl, as the child of the vicious. It has no regard for consecrated flesh.

5. Because it has already done a terrible work of death among the children of the Church. A minister came to me one day, saying:

"What can I do for my Bible class. I have been in charge of my church but little over a year. When I came I found a class of seventeen young men in the Sunday-school, known as the Pastor's class, all sons of members of my Church. It came into my hands; I soon found that they all drank. During the year two of this number have died from the direct effect of drink, and the fifteen others are in the gutters of this city, and I cannot reach them."

That pastor wept as he told me this story, and his class is but one of many which I might name that have been dragged from the Sunday-school by the insidious influence of the drink traffic.

6. Because God's grace is the only preventive and the only cure; and his word which gives a knowledge of this grace should be faithfully taught so that the grace may be received.

7. Total abstinence should be taught in the Sunday-school because, as a rule, drinking habits are begun in the ignorance of boyhood, and, once formed, are like bands of iron and hooks of steel.

Some one may ask, "How shall this be taught in the Sunday-school?

1. I think lessons should be prepared from God's word, and that scientific illustrations of the text should be given as well as those drawn from the lives of men. The children should be taught why they should not "Look upon the wine when it is red," and all that is involved in the expression "moveth itself aright."

2. Temperance should be correctly defined to signify the moderate use of all things good and wholesome, and total abstinence from all things that can harm or defile.

3. It should be taught as a doctrine of God, not of men.

4. The lessons should be made to come in in their chronological or topical order in the regular course—not as a separate thing but as a part of God's great unit of truth. When this is done carefully, faithfully, and constantly we shall see the power of the saloon over the boys of the land broken and the great barrier to the progress of the gospel removed. To this end let us all be truly workers together with God.

Our Tract Society.

THIS Society was organized in 1852. The charter declares that "the object of said corporation shall be to diffuse the blessings of education, civilization, and Christianity, throughout the United States and elsewhere, by the publication and distribution of tracts, cheap publications, and books."

As it is a denominational Society, the constitution limits the character of the publications as follows:

"Its object shall be to diffuse religious knowledge by the circulation of the publications of the Methodist Episcopal Church, in the English and other languages, in our own and foreign countries."

In carrying out this work the Society, instead of taking the financial risk of publishing tracts, purchases from the Methodist Book Concern whatever is necessary for the grants made. The Corresponding Secretary of the Society being the official editor of the tract publications of the Book Concern, the two corporations are thus brought into intimate relationship. Besides this there is a committee on publication appointed by the Board, with whom the editor may confer when necessity requires.

The tracts are conveniently classified into various "series," and to assist in their selections, a Descriptive Catalogue has been prepared, in which the titles of the tracts are arranged according to the subjects. This catalogue can be obtained on application to the Agents of the Book Concern.

By order of the Board of Managers, one half of the collection taken for the Society can be returned in tracts for local distribution, the balance of the collection going into the treasury for the general objects of the Society.

Among these objects we refer to the distribution of tracts in destitute portions of our country, not only in places that are sparsely settled, but in our cities, among the degraded and the poor; in hospitals and prisons; to sailors and soldiers; to immigrants of various nationalities; to the freedmen of the South,

and to our missions in foreign lands. Thus the field broadens as we look at it, and if the income of the Society were tenfold what it is, it could be judiciously expended in this work.

The relation of the Tract Society to our missionary work ought not to be overlooked. For the foreign population in our own land we have tracts in German, French, Spanish, Italian, Swedish, and Danish. For the freedmen we issue, in connection with the Sunday-School Union of our Church, a beautiful little weekly paper, called *Good Tidings*.

In the foreign mission field we have made use of the printing-press in different countries. Books, tracts, and periodicals are published in various languages, and thus the missionaries are often able, by the distribution of printed matter, to proclaim the Gospel long before they can speak the language of the people among whom they labor.

Any person desiring a further account of the history and work of the Society, will be furnished with a small tract on the subject on application to the Corresponding Secretary at 805 Broadway, New York.

Our Sunday-School Union.

The Union was organized in 1840. Its work is classified into the Departments of Instruction, of Publication, and of Benevolence. It is to the last that we call special attention at this time.

The design of this Department is to furnish books and requisites for Sunday-schools in places where the people are unable to pay for them. There are many such places all over our land, and among our mission stations in foreign lands.

Our Union seeks to follow the emigrant to newly settled parts of the country. When our itinerant system sends its circuit-riders among the cabins and clearings of new settlements, our Union sends with them the means of organizing Sunday-schools. These often form centers around which Churches gather, and, in a few years becoming self-supporting, send collections to our treasury to help in other parts of the land.

In older portions of the country there are places where destitution prevails, and missionary work becomes a necessity. In all such places, whether in the slums and alleys of the cities, or amid the mountains and forests of the country, we seek to organize and sustain Sunday-schools in connection with our Church.

In the South we have a vast and important field, especially among the colored population, many of whom are freedmen, though many others cannot properly be called so, inasmuch as the rising generation were born free. For all these our Union has for years made special efforts. We have had since 1876 an agent who gives his whole time to our work in the South, among both white and colored. This agency was established at the urgent request of the delegates representing the Southern work in the General Conference of 1876. On their recommendation the Board appointed the Rev. J. B. Ford to this work, subject to episcopal approval. He has ever since labored with energy and marked success.

The work of the Sunday-School Union is not confined to our own land. Its "field is the world," and it has aided in Sunday-school work in all quarters of the earth.

Any person desiring a further account of the history and work of the Union, will be furnished with a small tract on the subject on application to the Corresponding Secretary at 805 Broadway, New York.

The Woman's Home Missionary Society.

Of all the branches of benevolent workers in our Church this association was most recently formed. It was called into being to meet a need for a special woman's work which exists in our own land, just as the Woman's Foreign Missionary Society was demanded to meet a similar need in foreign lands. Its object is to enlist the efforts of the charitable and Christian people of this country in behalf of the needy and destitute women and children.

We find in our cities, in the South, and in the great western frontiers, millions of people who are ignorant, degraded, and wretched. This is particularly true among the recently emancipated populations in the South, and among the Indians, the Mormons, the Chinese, and the people of New Mexico. Multitudes of these people know little or nothing of books, of the teachings of the Bible, or the laws of health and life. They live in miserable abodes, and are unable, without assistance, to organize Christian homes.

This Society engages Christian ladies to labor in these destitute localities as missionaries. They visit from house to house and learn the needs that exist in them and among their inmates. They win the confidence of the ignorant women, and instruct them how to make home happy. They teach them economy, order, and the laws of health, and inspire them with a desire to educate their children. They gather them, women and children, into industrial and Sabbath-schools, where they are taught to sew and exhorted to love the Saviour and respect his holy commandments. Worthy and promising young girls are taken from these cabins and assisted by the Society to obtain education in the schools established by the Church, that they may be fitted for usefulness.

The field is so near that the expense is small in reaching it. The language is the same, and missionaries can enter at once upon their work. The people are willing to be taught, and yield gladly to direction, and they soon become teachers of others, thus widening the influence of the work. A small amount of money expended in sustaining it will yield a large and speedy harvest.

Our sympathy with suffering humanity should prompt us to try to help these people to be comfortable and happy. Patriotism should urge us to try

to lift them out of the conditions of degradation, which, remaining, will endanger not only the prosperity of the Church but the safety of our Christian institutions. Our love for the Saviour should constrain us to aid them, for did he not say, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me?"

We therefore urge the charitable to sustain by their contributions this movement for the protection of the Christian home which is the foundation of our civilization. Considerations of self interest, regard for humanity, and love for the Saviour and his kingdom, all combine to impel us to try to save the people of this fair land from those conditions which may imperil the safety of the Republic.

The Board of Education.

The Board of Education of the Methodist Episcopal Church owes its existence to the great benevolent movement by which, in 1866, American Methodism celebrated its first centenary. The felt want of such an agency was indicated by the action of a large and influential committee, which met in the year 1865, under the authority of the preceding General Conference, to form plans of action for the centennial celebration then in prospect.

The Available Funds of the Board are the proceeds, 1. of the General Educational Fund of the Church; 2. of the Children's Fund, both supplemented by annual collections made in the churches, and specially by those of Children's Day; also by special donations.

The Disbursements are made in loans to candidates for the ministry or missionary work, to aid them in securing a thorough education. Preference is always given to grown-up Sunday-school scholars, and also to Conferences that send their educational collection to the Boards.

To secure loans application must be made in a form prescribed by the Board, and furnished to all who desire it. The demand for loans from worthy applicants is at this time very great and very urgent. In nearly all parts of the country there are promising youths of both sexes anxious to devote their lives to Christian work, but who are unable to secure the advantages of our schools without a little help. Help furnished, in the form of loans, encourages their self-respect, stimulates their efforts, enables them to accomplish their object, and, as a rule, returns in due time to aid others. Hence the claims of the Board for co-operation on the part of those who desire to do good are very great.

The plan of the Church is to give all, even the children of the Sunday-school, an opportunity to co-operate in promoting and securing a higher education. In this manner the attention of the young is roused to their own responsibilities and privileges, and many are started in a career of self-development who otherwise would not think a thorough education possible. Nine tenths of all who are now receiving aid from the funds of the Board are grown-up Sunday-school scholars. The children of the present day and of the future will receive similar aid in their turn.

Our Freedmen's Aid Society.

The Freedmen's Aid Society of the Methodist Episcopal Church was organized August, 1866, at Cincinnati. Prior to this the Methodist Episcopal Church co-operated with the undenominational associations in elevating the freedmen, and contributed liberally in their behalf. Other religious denominations took the lead in organizing societies for the freedmen in connection with their Churches, and wise men of our Church, who had taken an active part in this work from the first, after prayerful deliberation, decided that the time had come to organize a similar enterprise in the Methodist Episcopal Church, as she was inaugurating upon so extensive a scale the work of evangelization in the South. This Society was called into existence, by the providence of God, in the emancipation of more than four millions of people, for a work essential to our Church enterprise in the South, and which did not come within the province of any other of our benevolent societies. These millions were ignorant and degraded, destitute of schools and churches. Without schools they could not become good citizens or useful Christians. Our Missionary Society sent them preachers, but could not supply teachers. The Church Extension Society aided in erecting houses of worship, but it could furnish no aid in building school-houses and hiring teachers. To meet this exigency, our Freedmen's Aid Society was formed, and to this specific work it has devoted its energies and funds. Its aims are:

1. The preparation of young men called of God to preach the Gospel.

2. The preparation of young men and women to teach school, so that they may become pioneers in the elevation of their people.

3. The education of physicians.

4. The elevation of the colored women of the South.

5. The preparation of five millions of freedmen for the duties of Christian citizenship here, and through them the salvation of Africa.

Board of Church Extension.

What is Church Extension? It is the expansion or enlargement of the Church, the body of Christian believers and workers; its growth outwardly from places where it is to places where it is not.

It is not "Church Relief." Its work is not to lift burdens from the shoulders of others which they can and should bear for themselves, or remove with their own strength. All its power, and much more, might be expended in this way without any "Church Extension." Nor is it intended to relieve any people from the necessity of giving all they can toward building their own churches.

Our Missionary Society sends out the living minister to preach the Gospel to the poor, but where shall he preach? Where garner the fruits of his preaching? Where organize his Church and utilize the power of converted souls for further conquests? Where gather the Sunday-school and nourish and train the Church of the future?

These are questions fundamental to any true and permanent success, and Church Extension comes in with the answer. It says to the people, Do all you can, and we will help you.

With this proffered aid the strength of the community is called out and is supplemented; and soon, with gladness, they say one to another, "Let us go into the house of the Lord." And now henceforth the Gospel is preached in it, souls are saved, the Church planted, the Sunday-school organized, and all "fitly framed together GROWETH into a holy temple in the Lord," "are builded together for a habitation of God through the Spirit," and into this vestibule of heaven multitudes of feet are turned that shall afterward stand within the gates of the heavenly Jerusalem. This work, oft repeated all along the advancing lines of the Church Militant, is Church Extension.

Our Missionary Society.

WITH your churches and schools, with your Bibles and homes, what can you think of the great lands, brimful of immortals bowed down under a load of sins and superstitions, worshiping stones and sticks that give no comfort—strangers to pardon and purity and peace? Do not the words, "*As ye would*," ring the alarm-bell in the camp of your fears? Does not the divine "Go" strike down upon your conscience like a trip-hammer?

The work is committed to us. We are taken into co-partnership with Him. We are laborers together with God. He has done all he can in his vineyard. Christ has died and is risen, and has shed forth the Spirit. The Bible is complete; the Church has the doctrines and experience of the New Testament. Now God says, "Go, and I will bring you off more than conquerors. Nothing shall by any means harm you." The universal reign of the Prince of Peace awaits our action.

Some men are to-day misled by the idea of saving every body at home before they teach those in the outer darkness. They think they must save th heathen around them. They forget that *there are no heathen in this country, nor in Christian lands*, except the few who are imported from heathen lands. It is not a question of piety, or of virtue, or of faith. It is only a question of *knowledge*, a question of *light*. These unsaved ones about us are bad enough. They are going to death, but they know better. They go to death *because they will*. They grow up with our Sunday-school children. They constantly see our churches. They suspend their labor one day in seven in honor of the Christian Sabbath. They are not heathen. They know better.

We are making a generous Church. Our Hindu brethren, recently converted from heathenism, receive from $2 to $4 per month. Out of this they board themselves and support their families. Yet from their hungry poverty they give, not including what the missionaries give, to missions, to carry the Gospel to other heathen, an average of thirty cents apiece. May we not do better?

We do succeed. In 1800 there were only seven Protestant Foreign Missionary Societies; in 1880 there are seventy, besides sixteen Woman's Foreign Missionary Societies. Then there were only 170 ordained missionaries; now there are about 7,000 ordained ministers in mission fields who are directing the labors of 45,000 helpers, lay and clerical, in 20,000 stations and sub-stations. In 1800 there were about 50,000 converts and adherents; now there are over 1,000,000 converts, with about 3,500,000 adherents. In 1878 there came into the Protestant Mission Churches, in that single year, 60,000 converts. In 1800 there were 70 schools, now there are 12,000, with 750,000 pupils. In 1800 all Protestantism gave for Foreign Missions less than $250,000; in 1879 she gave over $8,000,000.

The aggregate of moneys raised in the United States for Foreign and Home Missions, told in decades, shows the stately presence of the King:

From 1810–20	$206,210
From 1820–30	979,544
From 1830–40	5,133,855
From 1840–50	7,925,270
From 1850–60	16,167,822
From 1860–70	33,509,494
From 1870–80	48,661,681

One can hardly study these figures and believe that the spirit of Missions is dying out. From 1840 to 1860 the contributions were two and a half times greater than all that preceded them from the *Mayflower* down to 1840. Again, from 1860 to 1880, the contributions are more than two and a half times all that preceded 1860. At this rate the Mission cause will die only when all shall know the Lord, from the least even to the greatest.

Woman's Foreign Missionary Society.

WE had expected an article on this subject from a lady who is actively interested in the work, and who is able to present the cause of the Society as we cannot hope to do; but as the article has not yet been received, we can only say to our readers, in a general way, that this Society seeks to interest the women of our Church in laboring for the women of foreign lands. The work has greatly grown during the few years or the existence of the Society, until to-day in many places in remote lands the women sent out as missionaries under its auspices are doing brave and noble work for Christ. This Society is not by any means a rival to the Parent Missionary Society, but rather seeks to supplement its work. Already has much fruit been gathered, and the laborers are looking for a more abundant harvest.

Our Conference Claimants.

Under this general title are included, in the Methodist Episcopal Church, the traveling ministers who are disabled by age or infirmity, the widows and orphans of deceased traveling ministers, and those ministers who, though effective, do not obtain a support from the churches of which they have charge. As a matter of fact there are very few of the last class. None of these persons are legitimate claimants unless they are needy. By order of the Discipline a collection is taken for the conference claimants annually in every church.

We had expected an article on this subject from Bishop Warren. He wrote the article, according to promise, mailed it in a Western city while on his journey to Texas, and sent us, from another city, notification of the fact. The letter we received, but the article has disappeared somewhere on the route. If it ever comes our readers shall have the benefit of it. Meanwhile let the worthy objects of this fund be remembered at every opportunity.

Some Words of Caution.

BY MRS. W. F. CRAFTS.

All good discipline has in it the aim to develop self-control in the subjects. It does not seek to rule so much as to direct. It considers the formation of character of more vital importance than exact conformity to commands and regulations. It would develop the sense of right rather than require the mere appearance of it. It exercises more persuasive power than will-force. It allows each individual the largest liberty to work out his idea of right. It seeks to harmonize the good it finds rather than to bring all persons to one invariable standard. The example which Christ has given us is so full of love and charity toward all, that we must beware lest we think others must follow exactly in our footsteps to tread the path of virtue. God does, indeed, say, "Narrow is the way that leadeth unto life." Yes, but it is still so broad that "ten thousand times ten thousand and thousands of thousands" will have traversed it, and the question need not be, Am I going as that good man or woman went, but simply, Did Christ pass this way?

When did God say to man, "Be ye perfect, even as your Father which is in heaven is perfect?" Not until love was given as the motive for obedience. "The law made nothing perfect, but the bringing in of a better hope did." Oh, the bringing in of a better hope to cultivate the nobler self! This is where the secret lies. Read with me again the parable of our Lord: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest but findeth none. Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

The house was empty, the better hope had not entered in, but it had been made clean, yes, so clean that there was room for seven spirits instead of one.

If the crowding in of the better hope had crowded out the evil spirit, the house would not have been found empty for its return. The practical thought in it all is to insert buds of virtue when one would eradicate thistles of evil: and thus will the child be made strong in the exercise of right.

Oftener than for any other reason children fail to remain corrected after punishment because the reproof is all that is given. I could never find it in my heart to rebuke a child for his relapse into transgression until I had satisfactorily answered the question, Did you strengthen him with a better purpose? Have you faithfully tried to help him on in a nobler, truer way? Instead of this, is it not oftener the case that a whole course of probable evil is marked out for the erring one, until with an aching head, though it is young, he is abandoned almost to despair, not "that state of despair into which the spirit of God drives a man when the best alone is possible," but it is where the spirit of the Evil One drives him where the worst alone is possible.

"Every aspiration for a pure and holy life opens the secret chambers of the soul for that life to enter in." Just as the heart is thus laid open to receive good influences, so any thing that will remind of evil creates a susceptibility for receiving it. The aim should always be, therefore, to keep pure thoughts and high ideals before those we would direct in paths of peace. A rule or command predicates wrong doing, and so the fewer commands we give the less occasion can there be to commit evil, but rather let the effort to control be a silent influence which assumes that wrong-doing is impossible. I have sometimes found an expression of surprise the most complete rebuke that could be given an evil doer.

Sometimes teachers in their earnestness suggest that it would be wrong to do certain things, and the end will prove that the caution has just the opposite effect from that intended. "Don't any of you throw stones at old Mr. B——'s windows, as you are going home, for that would be very wrong," said a teacher to his pupils one day before dismissing them; the result was that hardly a whole pane of glass was left. Mr. B——'s protection would have been in keeping the thought of evil from the minds of the children. Evil is like fire, better to be left untouched. To stir it up only increases its force; the only way to quench it is to pour on water. Another element must be brought into combat with it, that it may be overcome. It is the teacher's poorest policy to meet evil by talking about it, by coming directly against it; indeed, I would never acknowledge its presence until after I had made an effort to correct it by inserting the buds of virtue. Oftentimes a teacher is thus saved a painful effort to tell of faults, and a pupil is spared a great mortification of spirit. I believe it is possible for the fault to be thus overcome without a direct mention of it.

In conclusion, I would say that this idea of crowding out evil by crowding in the right has no relation to temptations. It is necessary that one should be tempted and tried in order to become strong, but let us not lay temptations in the way of children; there is One who knows how much evil to permit that the tempted one may not be overborne. Even when we have tried our utmost to help others to overcome evil with good, each heart will need still to pray to the Father, "Lead us not into temptation, but deliver us from evil."

The Life in the Fire.

BY AUSTIN Q. HAGERMAN.

PERHAPS you have heard the story of Pousa, "the patron-saint of porcelain workers in China." The tradition is that once upon a time the emperor ordered some work of great importance. Long did Pousa try to perfect the desired article. But vain were his efforts. The rare tint of brilliancy or wished-for grace of perfectness eluded him. At last in despair he threw himself into the furnace. His self-sacrifice caused such an effect upon the vexatious, perplexing clay, that the ware came forth the most beautiful piece of porcelain that had ever been seen. Thus the potter achieved his triumph, but his success in the great work was won by the sacrifice of himself.

In this old Oriental story there may be a lesson for the teacher of to-day. Finest clay has been put into his hands, and the Master desires that works of rarest grace be returned to him. The mind of the child is plastic, and the molding power of the teacher largely makes or mars its beauty. Which shall it be? Shall lazy indifference, clumsy carelessness, or conceited affectation allow the pupil's character to take on such shape as worldly circumstances or hap-hazard influences may tend to produce? Or shall sympathy, tact, wisdom, sincerity, and self-sacrificing love, working with the spirit of truth, mold the child's heart into forms of Christian grace and glory?

In vain you try this or that new plan, fresh method, or skilled device alone, in order to bring about the desired effect upon the heart of the child—that delicate, perplexing material. Well-chosen appliances are good and helpful in their places, but too often one thing is lacking. You must give *yourself*. With a heart fully set on serving Christ, and on having Christ formed in the hearts of your pupils, throw heart and soul and mind and strength into the work. Then the beauty of the new life will begin to be manifest in the characters of some of your taught ones. It is a law.

There is power and demonstration of truth in self-sacrifice for Christ's sake and the good of others. And the Sunday-schools of to-day need just that power and demonstration. With our pleasant accessories there is danger of self-indulgence. The machinery is so good we may feel half inclined to think it ought to run itself, and turn out good boys and girls by virtue of excellent routine. But without an expenditure of life and sympathy in large measure there will be perplexing disappointment.

Living sacrifice is necessary to imbue and mold and rightly affect the young. When we forego pleasure, risk reproach, endure weariness, and please not ourselves, but Christ, then we shall see glorious results. We shall have power over the plastic hearts of childhood, and the King of kings shall have beautiful and precious vessels of honor fitted for his use.

The Boston Congress.

THE Boston Methodist Episcopal Sunday-School Congress, held in Tremont-street Church, Rev. Dr. Huntington, pastor, Dr. Woodvine, superintendent, was a "grand affair," the most practical and brilliant Sunday-school meeting (one State Convention excepted) we ever attended in that city. Rev. J. L. HURLBUT rendered very effective service. Dr. L. T. TOWNSEND, Dean of the Chautauqua School of Theology, Rev. E. PAXTON HOOD, of England, Rev. Mr. DAY, of Boston, and J. W. HOYT, Esq., of Springfield, Mass., gave able lectures.

Book Notices.

Commentary on the Old Testament. Vol. VI. Job, by J. K. Burr, D.D.; Proverbs, by W. Hunter, D.D.; Ecclesiastes and Solomon's Song, by A. B. Hyde, D.D. D. D. Whedon, LL.D., Editor. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. This is a very valuable addition to the volumes of Whedon's Commentary already published. More than half the volume is taken up with Dr. Burr's Commentary on Job, a work of great learning, wide research, and original thought. The other parts of the volume also give evidence of faithful labor and profound learning on the part of the writers. We cordially recommend this and all the volumes of the set to our Sunday-school teachers.

The Lesson Commentary on the International Sunday-School Lessons for 1882. By Rev. John H. Vincent, D.D., and Rev. J. L. Hurlbut, M.A. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. In Dr. Vincent's absence his associate takes great pleasure in writing a "notice" of this truly valuable help to our Sunday-school teachers in the preparation of their lessons. Nearly three hundred authorities have been consulted in its preparation. F.

The Decorative Sisters. A Modern Ballad. By Josephine Pollard. Illustrated by Walter Satterlee. New York: A. D. F. Randolph & Co. A capital satire on the esthetic craze, in which people who have become "too utterly utter" for common society may see themselves portrayed. The illustrations are appropriate and well done.

From the Nile to Norway and Homeward. By Theodore L. Cuyler. New York: Carter & Brothers. Dr. Cuyler's vacation last year has benefited his friends and the public generally by the production of this readable and entertaining volume. An accurate observer and a ready writer, the author knows equally how to profit and to please.

Grandmamma's Recol'ections. By Grandmamma Parker. With Illustrations. New York; Carter & Brothers. A beautiful book for the little ones, and a good present for the grandmas to give to the grandchildren.

Havilah. By Mrs. Lucy A. Spottswood. Four Illustrations. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. A stirring story of war times, in which are shown the struggles of a heart after the peace of God, and the successful results of the effort. A wholesome and instructive book,

Baby Verses. By Mrs. S. J. Brigham. *Sing Song.* Pictures and Rhymes for Little Folks. These two beautiful little books, filled with pictures and easy verses, will be sure to please all the children who are so fortunate as to get them. They are published by Phillips & Hunt, New York, and Walden & Stowe, Cincinnati.

Bible Stories for Little People: Moses and his Times. *Bible Stories for Little People:* Jesus and his Times. Two other books by the same publishers as the two preceding. They may be satisfactorily used by parents or teachers who wish to give to their children Bible stories in simple words, with abundance of pictorial illustrations.

The Lyceum Library. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. This Library appears regularly in each series every month. In the CHILDREN'S SERIES we have, in addition to those noticed in previous numbers of the JOURNAL, Number 5: *Pearls for the Little Ones;* No. 6: *The White Rat* and some other stories. By Lady Barker: No. 7: *Nurse Brame;* or, How a Cold Heart was Warmed by Learning to Feel for Others. By the Author of "Ministering Children." In the YOUTH'S SERIES we have, No. 5: *Knights of Industry.* Selections from Self-Help by Samuel Smiles; No. 6: *The Treasures of the Earth;* or Mines, Minerals, and Metals. By William Jones, F.S.A. Part I. No. 7: The Same, Part II.

Beppie. By Miss E. T. Disosway. Nashville, Tenn.: Southern Methodist Publishing House. A delightful, well-written story of old-time life in Virginia. The work of the early Methodists is admirably portrayed.

Without a Home. By Edward P. Roe. New York: Dodd, Mead & Co. A story of city life in which the author deals some hard blows at employers who take no interest in their employes save the amount of work to be obtained from them. The opium curse has also a share of the writer's honest denunciation.

Whisper Songs for January.

FIRST LESSON.

THE King is coming,
Prepare his way;
His voice of mercy
And truth obey;
Be glad, dear children,
He comes to-day!

SECOND LESSON.

In love and mercy
Our King casts out
Spirits of darkness,
And fear and doubt;
Be glad ye nations,
His praises shout!

THIRD LESSON.

Our King is loving,
Tender, and kind;
Hearts that are broken
He longs to bind.
See! he is coming
Lost ones to find!

FOURTH LESSON.

Great King of heaven,
King of my heart,
Speak to me quickly,
Bid sin depart:
Though I'm a sinner,
Saviour thou art!

FIFTH LESSON.

Lord of the Sabbath,
Help me to see
What thou wilt have me
To do and to be;
Sabbath and week-day,
Make me like thee.

LESSONS FOR 1882.

First Quarter.

Jan. 1.	**The Beginning of the Gospel**	Mark 1. 1–13.
8.	**Jesus in Galilee**	Mark 1. 14–28.
15.	**Power to Heal**	Mark 1. 29–45.
22.	**Power to Forgive**	Mark 2. 1–17.
29.	**The Pharisees Answered**	Mark 2. 18–28; 3. 1–5.
Feb. 5.	CHRIST AND HIS DISCIPLES	Mark 3. 6–19.
12.	CHRIST'S FOES AND FRIENDS	Mark 3. 30–35.
19.	PARABLE OF THE SOWER	Mark 4. 1–20.
26.	THE GROWTH OF THE KINGDOM	Mark 4. 21–34.
Mar. 5.	CHRIST STILLING THE TEMPEST	Mark 4. 35–41.
12.	POWER OVER EVIL SPIRITS	Mark 5. 1–20.
19.	POWER OVER DISEASE AND DEATH	Mark 5. 21–43.
26.	FIRST QUARTERLY REVIEW.	

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